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NODIA EDITIONS LLP
125, Sector 6, Vidyadhar Nagar, Jaipur 302039
Phone :+91 9024037387
email : mail@nodia.in

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State Service (Preliminary) Examination
Syllabus

PAPER-I GENERAL STUDIES

1. **History of India**
   - Concepts and Ideas - Ancient Indian Knowledge Tradition, Bharatvarsha, Vedas, Upanishad, Aranyaka, Brahman Granth, Shaddarshan, Smritiyan, Rit Sabha-Samiti, Gantantra(Republic), Varnashrama, Purushartha, Rin Sanskara, Panch Mahayagya/Yagya, Principle of Karma, Bodhisatva, Teerthankar.
   - Salient features, Events and their administrative, Social and Economic Systems of Ancient and Medieval India.
   - India's cultural heritage- Artforms, literature, festivals and events.
   - Social and Religious Reform Movements in 19th and 20th century.
   - Independence Struggle and Indian National Movement.
   - Integration and Reorganization of India after Independence.

2. **History, Culture and Literature of Madhya Pradesh**
   - Major Events and Major Dynasties of Madhya Pradesh.
   - Contribution of Madhya Pradesh in Freedom Movement.
   - Major Arts and Sculpture of Madhya Pradesh.
   - Major Tribes and Dialects of Madhya Pradesh.
   - Major Festivals, Folk Music, Folk Arts and Folk literature of Madhya Pradesh.
   - Important literary Creators of Madhya Pradesh and their Literary Creations.
   - Major Tourist Places of Religious, Cultural and Archaeological Importance in Madhya Pradesh.
   - World Heritage sites in Madhya Pradesh.
   - Important Tribal Personalities of Madhya Pradesh.

3. **Geography of India**
   - Mountains, Hills, Plateaus, Rivers and Lakes.
   - Climate phenomena- El Nino, La Nina, Southern Oscillation,Western Disturbance, Consequences of Climate Change.
   - Natural Resources – Forest, Minerals, Water Resources.
   - Major Crops, Food Security, Green Revolution, Strategies for the Second Green Revolution.

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- Conventional and Non-Conventional sources of energy.
- Natural hazards and disasters in India, Major cyclones in India.
- Population growth, distribution and Density, Rural-Urban Migration.

4. **Geography of Madhya Pradesh**
   - Forest, Forest Produce, Rivers, Hills and Plateaus.
   - Climate - Seasons, Temperature, Rainfall.
   - Natural Resources- Soils and Major Mineral resources.
   - Major Crops, Water Resources, Irrigation and Irrigation Projects.
   - Conventional and Non-Conventional Sources of Energy.
   - Major Industries of Madhya Pradesh.
   - Population Growth, Distribution and Density, Urbanisation.

5. **Constitutional System of India and Madhya Pradesh**
   - Constituent Assembly.
   - Federal Executive, President and Parliament.
   - Supreme Court and Judicial System.
   - Constitutional Amendments.
   - Fundamental Rights and Duties of Citizens, Duties and Directive Principle of State.
   - National and Regional Constitutional/Statutory Commissions and Institutions.
   - Constitutional System of Madhya Pradesh (Governor, Cabinet, Legislative Assembly, High Court).
   - Three-Tier Panchayati Raj and Civil Administration system. in Madhya Pradesh
   - Good Governance in Madhya Pradesh (Governance System).

6. **Economy of India and Madhya Pradesh**
   - Corrent Situation of Madhya Pradesh in Indian Economy.
   - Population and Human Resources Development- Education, Health and Skills in Madhya Pradesh.
   - Progress in Sustainable Development Goals in Madhya Pradesh.
   - Development of Agriculture, Industry, MSME and Infrastructure Development in Madhya Pradesh.
   - Self-Reliant/Atma Nirbhar Madhya Pradesh, One District One Product (ODOP).
   - Progress of Intellectual Property Rights (IPR) in Madhya Pradesh.
   - Recent Trends in Indian Economy– Agriculture, Industry and Service sectors.
   - Financial Institutions– Reserve Bank, Commercial Banks, SEBI, Non-Banking Financial Institutions.
   - India's foreign Trade Policies G-20, SAARC and ASEAN.

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7. **Science, Environment and Health**
   - Preliminary Knowlegde of Main Branches of Science.
   - Important Indian Scientific Research Institutions and their Achievements.
   - Setellite and Space Technology Achivment of India in the Field of Space Science.
   - Structure of Human Body.
   - Nutrition, Food, Nutrient and Malnutrition.
   - Genetic Disease, Sickle Cell Anemia- Cause, Effect, Diagonosis and Program.
   - Health Policy and Programmes, Infectious disease and its Prevention and Health Indicator.
   - Concept of Sustainable Development and SDG's.
   - Environmental Factors, Biodiversity and Ecosystem.
   - Pollution, Natural Calamities and Management.

8. **International, National and Current Events of Madhya Pradesh**
   - International Current Events.
   - National Current Events.
   - Current Events of Madhya Pradesh.

9. **Information and Communication Technology**
   - Basic Knowledge of Computer.
   - Electronics, Information and Communication Technology.
   - Robotics, Artificial Intelligence and Cyber Security.
   - E-Governance.
   - Internet and Social Networking Platforms.

10. **Tribes of Madhya Pradesh- Heritage, Folk Culture and Folk Literature**
    - The Geographical distribution of the Tribes in Madhya Pradesh, Constitutional Provisions Related to Tribes.
    - Major Tribes of Madhya Pradesh, Particularly Vulnerable Tribal Groups (PVTG) and Tribal Welfare Programs.
    - Tribal Culture of Madhya Pradesh- Customs, Traditions, Special Arts Festivals, Dialects and Literature.
    - Madhya Pradesh Tribals' Contribution to the Freedom Movement of India and Tribal Personalities of Madhya Pradesh, Important Institutes, Museums and Publications related to tribes of Madhya Pradesh.
    - Folk Culture and Literature of Madhya Pradesh.

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CHAPTER 01
Geographical Distribution of Tribes

1. Consider the following statements regarding the criteria to classify tribal communities:
I. Geographical isolation is a primary criterion for classifying a community as a Scheduled Tribe.
II. Economic backwardness is taken into account for tribal classification.
III. A tribal community must follow a recognized major religion to be classified as a Scheduled Tribe.
Which combination of the above statements is correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

2. Identify the correct sequence of tribal zones in Madhya Pradesh from North to South, based on their predominant tribal groups:
(A) Sahariya Belt - Gond Belt - Bharia Belt
(B) Bhil Belt - Sahariya Belt - Gond Belt
(C) Sahariya Belt - Bhil Belt - Baiga Belt
(D) Gond Belt - Bhil Belt - Sahariya Belt

3. Which of the following best defines the term "Scheduled Tribes" as per Article 366(25) of the Indian Constitution?
(A) Specific ethnic communities traditionally residing in deep forests and remote mountain ranges
(B) Various nomadic groups and pastoral tribes formally identified by the State Government
(C) Tribes or communities deemed as such under Article 342
(D) Specific indigenous communities primarily practicing shifting cultivation in hilly terrains

4. Match the following tribal communities (List-I) with their predominantly associated districts (List-II):
List I: (Tribal Communities)
P. Sahariya
Q. Bharia
R. Baiga
S. Bhil
List II: (Districts)
1. Chhindwara
2. Jhabua
3. Sheopur
4. Dindori
(A) P-3, Q-1, R-4, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-1, Q-3, R-2, S-4
(D) P-2, Q-1, R-4, S-3

5. Which of the following pairs is correctly matched regarding the demographic distribution of tribes in Madhya Pradesh?
(A) Highest ST population percentage - Dhar district
(B) Lowest ST population - Bhind district
(C) Largest tribal group - Gond
(D) Highest ST literacy rate - Jhabua

6. In the Eastern tribal zone, the Panika tribe is primarily found in which of the following districts?
(A) Dhar and Barwani
(B) Sidhi and Shahdol
(C) Gwalior and Shivpuri
(D) Hoshangabad and Harda

7. Which Article of the Indian Constitution primarily provides for the specification of tribal communities as Scheduled Tribes?
(A) Article 330
(B) Article 341
(C) Article 342
(D) Article 352

8. The geographical distribution of tribes in Madhya Pradesh is characterized by distinct regional clusters. Which region represents the thickest concentration of the Bhil tribe?
(A) Vindhya region

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(B) Malwa and Nimar region
(C) Bundelkhand region
(D) Baghelkhand region

9. Consider the following districts located in or near the Southern tribal zone of Madhya Pradesh:
I. Balaghat
II. Seoni
III. Chhindwara
IV. Betul
V. Morena
Which combination represents the correct districts belonging to the Southern tribal belt?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

10. According to the 2011 Census, what is the approximate total population of Scheduled Tribes in Madhya Pradesh?
(A) 1.22 Crore
(B) 1.53 Crore
(C) 1.85 Crore
(D) 2.01 Crore

11. Which of the following factors best explains the concentration of the Kol tribe in the Eastern zone of Madhya Pradesh?
(A) Historical association with the Rajput kingdoms of Rajasthan
(B) Coastal migration patterns during the medieval period
(C) Displacement due to the Sardar Sarovar Dam
(D) Traditional affinity with the Vindhyan plateau and agricultural labor

12. The criteria followed for specification of a community as a Scheduled Tribe are based on the recommendations of which of the following committees?
(A) Xaxa Committee
(B) Bhuria Committee
(C) Lokur Committee
(D) Kaka Kalelkar Commission

13. Which of the following districts is an integral part of the Northern tribal zone characterized by Sahariya settlements?
(A) Sheopur
(B) Mandla
(C) Jhabua
(D) Balaghat

14. Madhya Pradesh is often referred to as a "Tribal State" in the national context. What percentage of India's total tribal population resides in Madhya Pradesh?
(A) Approximately 8.6 percent
(B) Approximately 14.7 percent
(C) Approximately 21.1 percent
(D) Approximately 25.3 percent

15. Which of the following tribal communities is numerically dominant in the Vindhya and Baghelkhand regions of the Eastern tribal zone?
(A) Bhilala
(B) Barela
(C) Korku
(D) Kol

16. Under the Indian Constitution, the power to specify a community as a Scheduled Tribe in a State for the first time rests with which of the following authorities?
(A) The President of India
(B) The Parliament of India
(C) The Governor of the State
(D) The National Commission for Scheduled Tribes

17. Which of the following causes the distinct socio-cultural identity of the tribes in the Southern tribal zone of Madhya Pradesh?
(A) Proximity to the historical Dandakaranya region
(B) Complete isolation from forest ecosystems
(C) High levels of urban industrial employment
(D) The dominance of extreme desert climates

18. In the context of tribal classification, what does the term "Particularly Vulnerable Tribal Groups" (PVTGs) primarily denote?
(A) Groups having pre-agricultural technology and stagnant or declining populations
(B) Tribes that are experiencing the highest decadal population growth rates in rural areas
(C) Tribal communities that have successfully integrated into complex urban industrial

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societies
(D) Larger tribal groups possessing significant political representation in the state assembly

19. Which ecological factor strongly influences the settlement of the Sahariya tribe in the Northern zone of Madhya Pradesh?
(A) Deep river valley systems of the Narmada
(B) Dense tropical moist deciduous forests
(C) High altitude alpine climate
(D) Dry deciduous forests and ravines of the Chambal basin

20. The tribal population of Madhya Pradesh is geographically divided into various zones. Which of the following is not generally recognized as a distinct major tribal zone in the state?
(A) Northern Plains Desert Zone
(B) Western Tribal Zone
(C) Eastern Tribal Zone
(D) Southern Tribal Zone

21. Identify the incorrect statement concerning the Eastern tribal zone of Madhya Pradesh.
(A) It comprises the northeastern districts including Rewa, Sidhi, Shahdol, and Umaria.
(B) The Baiga tribe is recognized as a significant PVTG primarily located in this zone.
(C) The Bhil tribe forms the majority of the population in this zone.
(D) The local tribal communities rely heavily on various non-timber forest produce for income.

22. Which among the following is not one of the criteria established by the Lokur Committee for identifying a tribal community?
(A) Indications of primitive traits
(B) High literacy rate and urban assimilation
(C) Distinctive culture
(D) Shyness of contact with the community at large

23. What is the rank of Madhya Pradesh in terms of total Scheduled Tribe population among all states in India, as per the 2011 Census?
(A) First
(B) Second
(C) Third
(D) Fourth

24. The influence of the Bastar tribal culture is most evident among which of the following tribal groups in the Southern zone of Madhya Pradesh?
(A) Sahariya
(B) Bhil
(C) Kol
(D) Halba

25. The Northern tribal zone of Madhya Pradesh is predominantly inhabited by which of the following tribal communities?
(A) Baiga
(B) Sahariya
(C) Bhil
(D) Korku

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26. Identify the incorrect statement regarding the definition of tribal communities in the Indian context.
(A) The Constitution of India does not explicitly define the criteria for recognizing Scheduled Tribes.
(B) Primitive traits and geographical isolation are accepted criteria for tribal identification.
(C) A community declared as a Scheduled Tribe in one state need not be recognized as such in another state.
(D) The concept of Scheduled Tribes is uniform and does not vary from state to state.

27. The Eastern tribal zone of Madhya Pradesh is characterized by settlements situated around which major geographical features?
(A) Vindhya and Maikal Ranges
(B) Aravalli Range and Chambal Valley
(C) Malwa Plateau
(D) Nimar Plains

28. Match the following parameters (List-I) with their respective statistics as per the 2011 Census for Madhya Pradesh (List-II):
List I: (Parameters)
P. Proportion of STs in MP to total State population
Q. Decadal ST population growth rate (2001-2011) in MP
R. Sex ratio among STs in MP
S. Overall ST literacy rate in MP
List II: (Statistics)
1. 984

2. 50.6 percent
3. 21.1 percent
4. 25.2 percent

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

29. The Southern tribal zone of Madhya Pradesh shares its cultural and demographic boundaries with the Bastar region of which neighboring state?
(A) Maharashtra
(B) Odisha
(C) Chhattisgarh
(D) Jharkhand

30. Consider the following statements about Madhya Pradesh as a tribal majority state:
I. Madhya Pradesh has the largest absolute tribal population in India.
II. Madhya Pradesh has the highest percentage of tribal population in proportion to its total state population compared to all Indian states and UTs.
III. The tribal population in MP is evenly distributed across all 52 districts.
IV. Three tribes in Madhya Pradesh are recognized as Particularly Vulnerable Tribal Groups (PVTGs).
Which of the above statement(s) is/are correct?
(A) I and III only
(B) I and IV only
(C) II, III, and IV only
(D) I, II, and IV only

31. The Central tribal zone of Madhya Pradesh is characterized by the presence of which major tribal group across districts like Mandla, Hoshangabad, and Betul?
(A) Sahariya
(B) Kol
(C) Gond
(D) Bhil

32. Forest-dwelling tribes in Madhya Pradesh traditionally rely heavily on Minor Forest Produce (MFP). Which of the following is an MFP extensively collected by the tribes in the Mahakoshal region?
(A) Fragrant Sandalwood logs
(B) Sticky Pine tree resin
(C) Sal seeds and Mahua flowers
(D) Natural Rubber latex

33. The Bhagoria festival is a significant cultural marker for the tribes of which geographical zone in Madhya Pradesh?
(A) Northern tribal zone
(B) Western tribal zone
(C) Eastern tribal zone
(D) Central tribal zone

34. Match the river valleys (List-I) with the primarily associated tribal groups in their vicinity (List-II):
List I: (River Valleys)
P. Chambal Valley
Q. Narmada Valley
R. Tapti Valley
S. Son Valley
List II: (Tribal Groups)
1. Korku
2. Sahariya
3. Kol
4. Gond
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

35. Which district in Madhya Pradesh has the highest absolute number of Scheduled Tribes according to the 2011 Census?
(A) Dhar
(B) Jhabua
(C) Mandla
(D) Barwani

36. Consider the following statements about hill and plateau dwelling tribes of Madhya Pradesh:
I. The rugged terrain has historically protected them from external invasions.
II. Their agricultural practices are completely identical to those in the northern plains.
III. They have unique indigenous knowledge regarding high-altitude medicinal flora.
IV. The Bharias of Patalkot are considered a Particularly Vulnerable Tribal Group (PVTG).
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) II and III only

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(C) II only
(D) III and IV only

37. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The Western tribal zone of Madhya Pradesh is dominated by the Bhil and allied tribes.
Reason (R): The hilly terrains of Jhabua and Alirajpur provide the traditional habitat for the Bhil community.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

38. What ecological factor is most directly responsible for the traditional shifting cultivation practices of tribes like the Baigas?
(A) Immediate availability of high-yield modern seeds and chemical fertilizers
(B) Frequent and severe flooding of the Narmada river during monsoon seasons
(C) Acute scarcity of annual monsoon rainfall in the eastern parts of the state
(D) Presence of dense tropical forests and hilly terrain

39. The geographical pattern of tribal settlements in Madhya Pradesh reveals that river valleys have been traditional corridors. The tribes settled along the Narmada river valley include predominantly:
(A) Bhils and Sahariyas
(B) Gonds and Korkus
(C) Kols and Panikas
(D) Halbas and Bhatras

40. In the Central tribal zone, the Korku tribe is predominantly found in the geographical vicinity of which mountain range?
(A) Aravalli Range
(B) Vindhya Range
(C) Kaimur Range
(D) Satpura Range

41. The integration of plains-dwelling tribal communities into the mainstream agricultural economy has resulted in:
(A) A shift toward agricultural labor and smallholding farming
(B) A significant increase in the practice of traditional shifting cultivation
(C) Complete and rapid abandonment of all native dialects and languages
(D) Massive outward migration of the entire population to coastal states

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42. The geographical distribution of tribes in the Western zone shows a heavy concentration in districts bordering which two states?
(A) Maharashtra and Chhattisgarh
(B) Uttar Pradesh and Rajasthan
(C) Gujarat and Rajasthan
(D) Gujarat and Maharashtra

43. The geographical spread of the Sahariya tribe is largely determined by the climatic conditions of which type of region?
(A) Heavy rainfall and evergreen forests
(B) Semi-arid region with dry deciduous forest
(C) High altitude alpine meadows
(D) Coastal delta regions

44. Consider the following statements regarding the district-wise distribution of tribal population:
I. Alirajpur has the highest percentage of tribal population in the state.
II. Bhind has the lowest absolute number and lowest percentage of tribal population in the state.
III. Bhopal has a higher tribal population percentage than Mandla.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

45. Patalkot, a deeply isolated bowl-shaped valley in the Satpura range, is the traditional geographic stronghold of which tribe?
(A) Baiga
(B) Sahariya
(C) Gond
(D) Bharia

46. Which of the following districts represents the core of the Western tribal zone in Madhya Pradesh?
(A) Dindori
(B) Alirajpur
(C) Panna
(D) Tikamgarh

47. The Son river valley in the eastern part of the state provides geographical sustenance to which tribal group?
(A) Bhil
(B) Bharia
(C) Barela
(D) Kol

48. Consider the following tribes distributed in the Central tribal zone:
I. Gond
II. Korku
III. Baiga
IV. Bharia
V. Sahariya
Which combination of the above tribes is fundamentally native to the Central and South-Central districts of Madhya Pradesh?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

49. The Tendu leaf collection, a major economic activity, is primarily associated with tribal settlements in which forest type in Madhya Pradesh?
(A) Tropical dry deciduous forests
(B) Tropical moist deciduous forests
(C) Tropical thorn forests
(D) Montane subtropical forests

50. Select the most appropriate reason for the high tribal concentration in districts like Mandla, Dindori, and Balaghat.
(A) Extensive industrial development and urban projects attracting tribal labor
(B) Large-scale migration of tribal communities from major urban industrial centers
(C) Presence of dense forests, hilly terrain, and historical isolation
(D) Availability of vast coastal plains suitable for modern intensive agriculture

51. While many tribes live in forests, the plains-dwelling tribes of Madhya Pradesh often exhibit distinct characteristics. Which of the following is a key feature of plains-dwelling tribes?
(A) Almost total reliance on traditional hunting and gathering techniques
(B) Complete geographic isolation from all non-tribal commercial markets
(C) Higher rates of settled agriculture and market assimilation
(D) Total absence of any identifiable hierarchical social or political structure

52. Arrange the following districts in descending order based on their percentage of tribal population to the total district population, as per the 2011 Census:
I. Alirajpur
II. Jhabua
III. Barwani
IV. Dindori
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, II, IV, III
(D) IV, III, II, I

53. Which of the following districts is the odd one out in terms of tribal population concentration?
(A) Jhabua
(B) Alirajpur
(C) Ujjain
(D) Dindori

54. Which tribal community is historically concentrated along the banks of the Tapti river in the southern districts of Madhya Pradesh?
(A) Sahariya
(B) Saur
(C) Korku
(D) Agariya

55. Which of the following tribes is known to inhabit the deep valleys and gorges of the Satpura range, exhibiting profound geographical isolation?
(A) Bharia
(B) Kol
(C) Panika
(D) Bhilala

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56. In the Western tribal zone, which sub-tribe is geographically associated with the Bhil community?
(A) Bhilala
(B) Agariya
(C) Ojha
(D) Pardhan

57. The Vindhya and Satpura ranges serve as a geographical barrier, leading to the development of distinct tribal identities. The Agariya tribe, traditionally iron-smelters, is found mainly in the hills of which district?
(A) Jhabua
(B) Mandla
(C) Sheopur
(D) Morena

58. Match the central tribal zone districts (List-I) with their geographical features or tribal significance (List-II):
List I: (Districts)
P. Mandla
Q. Hoshangabad
R. Chhindwara
S. Dindori
List II: (Geographical/Tribal Significance)
1. Patalkot valley
2. Baigachak region
3. Satpura National Park (Korku presence)
4. Kanha National Park (Gond/Baiga presence)
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-4, Q-1, R-3, S-2

59. Which tribe, native to the forest ecosystems of Dindori and Mandla, was traditionally known for practicing a form of shifting cultivation called "Bewar"?
(A) Sahariya
(B) Bhil
(C) Korku
(D) Baiga

60. The district of Balaghat is known for a significant concentration of which specific tribal community?
(A) Bhil
(B) Halba
(C) Sahariya
(D) Saur

61. Consider the following factors influencing tribal migration patterns in Madhya Pradesh:
I. Seasonal demand for agricultural labor in neighboring states.
II. Displacement due to large hydroelectric projects.
III. Seeking higher education in metropolitan cities.
IV. Depletion of forest resources and non-timber forest produce.
V. Favorable climate changes in tribal heartlands.
Which combination of the above factors represents primary push/pull factors for tribal migration out of rural Madhya Pradesh?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, II, and IV only
(D) I, III, and V only

62. The Fifth Schedule of the Indian Constitution applies to Scheduled Areas in Madhya Pradesh. What is the primary objective of declaring an area as a Scheduled Area?
(A) To promote rapid and extensive heavy industrialization
(B) To establish permanent military and security cantonments
(C) To protect the interests and cultural identity of tribes
(D) To create exclusive high-end tourism and hospitality zones

63. The traditional occupation of the Pardhi tribe, a semi-nomadic community in Madhya Pradesh, was primarily:
(A) Iron smelting
(B) Shifting agriculture
(C) Hunting and fowling
(D) Weaving

64. Match the TSP area classifications (List-I) with their demographic criteria (List-II):
List I: (Area Classifications)
P. ITDP
Q. MADA Pockets
R. Clusters
S. PVTG Micro Projects
List II: (Demographic Criteria)

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1. Total population of 5,000 with 50% or more STs
2. Dedicated administrative units for Particularly Vulnerable Tribal Groups
3. Large areas like blocks/tehsils with >50% ST population
4. Total population of 10,000 with 50% or more STs

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

65. Which of the following cities in Madhya Pradesh has witnessed significant in-migration of tribal populations seeking employment and education?
(A) Bhopal
(B) Panna
(C) Umaria
(D) Tikamgarh

66. How does large-scale displacement typically alter the geographical distribution of tribal communities?
(A) It causes fragmentation, urban migration, and loss of contiguity
(B) It consolidates all tribal groups into large, protected forest reserves
(C) It moves them uniformly to agricultural zones in coastal regions
(D) It increases their concentration in high-altitude mountain peaks

67. Identify the incorrect statement regarding nomadic and semi-nomadic tribes in Madhya Pradesh.
(A) Nomadic tribes do not have a permanent geographical settlement.
(B) The Banjara community is historically known for its nomadic pastoralism and trade.
(C) The Pardhi community is often classified under semi-nomadic groups.
(D) Nomadic tribes generally show higher literacy rates than settled agricultural tribes.

68. The interstate border between Madhya Pradesh and Maharashtra is characterized by the contiguous presence of which major tribal group?
(A) Bhil
(B) Gond
(C) Sahariya
(D) Kol

69. Which of the following districts of Madhya Pradesh is completely covered under the fully Scheduled Areas as per the Fifth Schedule?
(A) Bhopal
(B) Jhabua
(C) Gwalior
(D) Indore

70. What is the most likely effect on tribal geography due to increased mechanization in agriculture and the depletion of forest resources in tribal areas?
(A) Rapid and sustained increase in local tribal birth rates
(B) Complete isolation of tribal groups in the deepest forests
(C) Increased circular migration to major urban centers
(D) Immediate reversal to primitive ancestral hunting practices

71. The Pench National Park region in the southern part of Madhya Pradesh overlaps with the traditional territories of which tribal group?
(A) Gond
(B) Sahariya
(C) Bhil
(D) Kol

72. Based on regional concentration patterns, a map of Madhya Pradesh would show the highest tribal density in:
(A) The southwestern and southeastern border districts
(B) The central Malwa plateau regions surrounding the capital
(C) The northern plains districts bordering the state of Uttar Pradesh
(D) The central urban corridors located along major rail lines

73. Identify the correct pair of a border district in Madhya Pradesh and the adjoining state it shares its tribal demographic with:
(A) Jhabua - Gujarat
(B) Alirajpur - Maharashtra

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(C) Rewa - Chhattisgarh
(D) Mandla - Uttar Pradesh

74. A prominent feature of the relationship between tribal geography and biodiversity in Madhya Pradesh is the conservation of forest patches dedicated to local deities. These are known as:
(A) Traditional Jhumlands
(B) Forest Bewar fields
(C) Sacred Groves (Devgudi)
(D) Open Pastoral commons

75. Consider the following statements regarding the impact of dams on tribal distribution:
I. The Bargi Dam on the Narmada river displaced numerous Gond tribal communities in the Mandla-Seoni region.
II. Displacement often leads to the loss of traditional forest-based livelihoods.
III. Resettlement policies have completely prevented the migration of displaced tribes to urban areas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

76. The Banjara community, historically nomadic traders, are geographically distributed in which broad region of Madhya Pradesh?
(A) Restricted strictly to the Patalkot valley
(B) Scattered across Malwa and Nimar
(C) Exclusively in the deep forests of Mandla
(D) Only in the Chambal ravines

77. Under the Tribal Sub-Plan geography, areas having a population of 10,000 or more with at least 50% tribal population are classified as:
(A) Local Micro Projects
(B) Regional Clusters
(C) ITDP Project Areas
(D) MADA Pockets

78. Migration of the Bhil community from western Madhya Pradesh is commonly directed towards which neighboring state for seasonal wage labor?
(A) Gujarat
(B) Uttar Pradesh
(C) Bihar
(D) Chhattisgarh

79. Match the following Constitutional/ Administrative provisions (List-I) with their related features (List-II) in the context of tribal geography in Madhya Pradesh:
List I: (Provisions)
P. Fifth Schedule
Q. PESA Act, 1996
R. Article 244(1)
S. Tribal Sub-Plan (TSP)
List II: (Features)
1. Financial allocation mechanism based on tribal population proportion
2. Administration of Scheduled Areas
3. Empowers Gram Sabhas in Scheduled Areas
4. Defines the constitutional mandate for Scheduled Areas in states other than the North-East
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-1, Q-4, R-3, S-2

80. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): There is a strong spatial overlap between high biodiversity zones and tribal settlements in Madhya Pradesh.
Reason (R): Tribal communities traditionally practice sustainable harvesting and hold conservation-oriented cultural beliefs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Which of the following wildlife sanctuaries/ national parks in Madhya Pradesh is historically intertwined with the settlement geography of the Baiga tribe?
(A) Madhav National Park
(B) Van Vihar National Park
(C) Kanha National Park
(D) Kuno National Park

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82. Identify the correct pair representing a high tribal density district and its geographical location.
(A) Jhabua - North-East MP
(B) Alirajpur - South-West MP
(C) Dindori - North-West MP
(D) Mandla - North MP

83. The growth of urban tribal populations in Madhya Pradesh is characterized by:
(A) The establishment of large-scale traditional tribal councils in urban centers
(B) Settlement in peripheral urban slums and engagement in unorganized sector labor
(C) Domination in white-collar IT jobs
(D) Complete loss of tribal status upon entering city limits

84. The Tribal Sub-Plan (TSP) strategy in Madhya Pradesh divides tribal concentration areas into different categories. What does ITDP stand for?
(A) Indian Tribal Distribution Plan
(B) Interstate Tribal Development Policy
(C) Integrated Tribal Development Project
(D) Indigenous Tribes Demographic Project

85. Which tribal community traverses the interstate border regions of Sheopur and Guna in Madhya Pradesh, extending into Rajasthan?
(A) Baiga
(B) Bharia
(C) Halba
(D) Sahariya

86. In tribal density maps of Madhya Pradesh, which quadrant of the state shows the least concentration of tribal population?
(A) South-West
(B) South-East
(C) North-West
(D) North

87. Development projects have impacted tribal geographical distribution. The construction of the Sardar Sarovar Dam primarily displaced tribal populations from which region of Madhya Pradesh?
(A) Bundelkhand region (Sagar, Damoh)
(B) Nimar region (Barwani, Dhar, Alirajpur)
(C) Baghelkhand region (Rewa, Sidhi)
(D) Chambal region (Morena, Bhind)

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88. Match the types of tribal communities (List-I) with their defining geographical/lifestyle characteristics (List-II):
List I: (Types of Tribal Communities)
P. Forest-dwelling tribes
Q. River-valley tribes
R. Plains-dwelling tribes
S. Nomadic tribes
List II: (Geographical Characteristics)
1. Settled agriculture and higher market integration
2. High dependence on NTFP and shifting cultivation
3. Settlement patterns oriented along aquatic resources and alluvial soils
4. Fluid geographical boundaries and seasonal movement
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-2, S-4

89. Which parameter is generally considered for declaring an area as a Scheduled Area in Madhya Pradesh?
(A) High literacy rate among tribes
(B) Presence of large-scale multi-national corporations
(C) Zero forest cover
(D) Preponderance of tribal population

90. Which major biodiversity hotspot/zone in Madhya Pradesh overlaps significantly with the traditional habitat of the Baiga tribe?
(A) Panna Tiger and Biosphere Reserve
(B) Pachmarhi Hill Biosphere Reserve
(C) Kuno-Palpur National Wildlife Sanctuary
(D) Achanakmar-Amarkantak Biosphere Reserve

91. Which of the following districts in the western tribal zone has a relatively lower tribal literacy rate, reflecting geographical and socio-economic isolation?
(A) Jabalpur
(B) Balaghat
(C) Alirajpur
(D) Jhabua

92. Arrange the following tribal groups in ascending order of their population size in Madhya Pradesh according to the 2011 Census:
I. Bhil
II. Gond
III. Kol
IV. Baiga
(A) IV, III, II, I
(B) IV, III, I, II
(C) III, IV, II, I
(D) I, II, III, IV

93. Based on the 2011 Census, what is a notable characteristic of the sex ratio among the tribal population of Madhya Pradesh compared to the general state population?
(A) The tribal sex ratio is significantly lower than the general urban sex ratio.
(B) Both sex ratios are recorded as being exactly equal across all age groups.
(C) The tribal sex ratio is more favorable to females than the state average.
(D) The tribal sex ratio shows a deficit of females due to traditional health practices.

94. Match the PVTGs of Madhya Pradesh (List-I) with their most distinctive geographical trait or region (List-II):
List I: (PVTGs)
P. Baiga
Q. Bharia
R. Sahariya
S. Bhilala (Non-PVTG example)
List II: (Geographical Trait/Region)
1. Patalkot valley
2. Chambal ravines and northern plains
3. Baigachak and Maikal ranges
4. Western Madhya Pradesh
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-4, R-1, S-2

95. Consider the following statements about changes in tribal distribution due to urbanization:
I. Urbanization has led to the emergence of distinct tribal pockets within metropolitan cities like Indore.
II. Migration to urban areas often results in the loss of traditional tribal dialects among younger generations.
III. Urban tribal populations face challenges related to housing and formal employment.
IV. Urbanization has caused the absolute tribal population in rural MP to drop to near zero.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I and III only

96. Which of the following best defines the settlement pattern typically found in the Bhil-dominated western tribal zone of Madhya Pradesh?
(A) Highly nucleated village structures with very tightly packed houses
(B) Dispersed settlements with houses on individual farm plots
(C) Linear settlement patterns built strictly along major national highways
(D) Large multi-story communal longhouses shared by several families

97. The relocation of tribal villages from core zones of tiger reserves in Madhya Pradesh is primarily aimed at:
(A) Creation of large urban industrial labor pools
(B) Facilitating the mining of rare and valuable minerals
(C) Promoting eco-friendly and culturally immersive tourism
(D) Wildlife conservation and reducing human-wildlife conflict

98. Between the 2001 and 2011 Census, the proportion of the Scheduled Tribe population to the total population of Madhya Pradesh changed from approximately:
(A) 23.3% to 25.1%
(B) 20.3% to 21.1%
(C) 18.5% to 19.2%
(D) 15.6% to 16.4%

99. A higher decadal growth rate among the tribal population in Madhya Pradesh can geographically be attributed to:
(A) High immigration of tribes from southern India
(B) Better longevity due to urban medical facilities

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(C) Changes in constitutional criteria adding massive new populations
(D) High fertility rates in rural, agrarian tribal settlements

100. The concept of "Ashram Schools" in the tribal areas of Madhya Pradesh is geographically targeted to overcome which barrier?
(A) Deep-seated native language and communication barriers
(B) Lack of specialized technical and higher education centers
(C) Distance and scattered settlements in hilly or forested terrains
(D) Challenges related to extreme urban crowding and congestion

101. Which of the following state border regions is known for cross-border migration of the Gond and Korku tribes?
(A) Madhya Pradesh - Rajasthan border
(B) Madhya Pradesh - Maharashtra border
(C) Madhya Pradesh - Uttar Pradesh border
(D) Madhya Pradesh - Gujarat border

102. What demographic trend is generally observed regarding the age structure of the tribal population in Madhya Pradesh?
(A) A highly aging population with very few children in the lower age groups
(B) A completely inverted population pyramid reflecting low birth and death rates
(C) A youthful structure with a broad base in the population pyramid
(D) An equal distribution across all possible age groups from birth to senior age

103. If a new protected forest area is created in the Alirajpur-Dhar belt, which specific tribal community's livelihood and settlement geography is most likely to be directly impacted?
(A) Bhil
(B) Baiga
(C) Sahariya
(D) Kol

104. Land alienation is a severe problem affecting the geography of tribal settlements. Which legislation primarily aims to prevent the transfer of tribal land to non-tribals in Madhya Pradesh?
(A) The Indian Forest Act, 1927
(B) The Land Acquisition Act, 1894
(C) Madhya Pradesh Land Revenue Code, 1959
(D) The Wildlife Protection Act, 1972

105. Consider the following factors explaining the inter-district variation in tribal demography in Madhya Pradesh:
I. Historical land ownership and feudal systems.
II. Geography of the district (plains vs. forests/ hills).
III. Degree of urbanization and industrialization.
IV. Proximity to national borders.
V. Interstate migration dynamics.
Which of the above factors best explain why northern districts like Bhind and Morena have very low tribal populations compared to Mandla and Jhabua?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, IV, and V only
(D) I, II, III, and V only

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106. Identify the incorrect statement regarding the relationship between tribal settlements and wildlife protected areas.
(A) Many tribes traditionally revere and protect the local wildlife and flora.
(B) Tribes are legally prohibited from residing within buffer zones.
(C) The Forest Rights Act (FRA), 2006, provides a framework to recognize the rights of forest-dwelling tribes.
(D) Village relocation from core areas involves resettlement and rehabilitation packages.

107. The geographical isolation of Patalkot in Chhindwara has historically resulted in which of the following for the Bharia tribe?
(A) Achievement of rapid and significant technological advancement
(B) Preservation of unique culture and ethnobotanical knowledge
(C) High levels of sustained out-migration to various foreign countries
(D) Complete and rapid assimilation into contemporary mainstream society

108. There is a visible gap in literacy rates between male and female tribals in Madhya Pradesh. Which factor predominantly contributes to

the low female tribal literacy in geographically remote zones?
(A) Lack of access, early marriage, and household or farm labor
(B) Existence of specific legal restrictions regarding tribal female education
(C) A complete and total absence of any government schools in these regions
(D) High rates of female out-migration to cities for white-collar employment

109. Which tribe, constituting the largest tribal group in Madhya Pradesh, is widely distributed across the western districts?
(A) Gond
(B) Sahariya
(C) Oraon
(D) Bhil

110. During the decadal Census, how is a person's tribal status recorded by the enumerator?
(A) Based on self-declaration matching the notified state ST list
(B) Based entirely on the enumerator's personal observation of physical traits
(C) By conducting an immediate and mandatory on-the-spot DNA test
(D) Based solely on the person's current primary economic occupation

111. Which of the following pairs is correctly matched regarding the tribal zones of Madhya Pradesh?
(A) Kol tribe - Eastern zone
(B) Gond tribe - Northern zone
(C) Sahariya tribe - Western zone
(D) Bhil tribe - Central zone

112. As per the 2011 Census, the overall literacy rate among the Scheduled Tribes in Madhya Pradesh is approximately:
(A) 35.4%
(B) 41.2%
(C) 50.6%
(D) 62.8%

113. Which process represents a significant cultural and geographic change among tribes due to long-term contact with mainstream society and development projects?
(A) Geographic Isolation
(B) Acculturation
(C) Tribal Endogamy
(D) Nomadic Pastoralism

114. "Baigachak" is a specially designated geographical area known for the concentration of the Baiga tribe. In which district is it primarily located?
(A) Mandla
(B) Balaghat
(C) Dindori
(D) Shahdol

115. Which decadal period witnessed the creation of Chhattisgarh from Madhya Pradesh, drastically altering the geographic distribution and total count of tribes in the state?
(A) 1981-1991
(B) 1991-2001
(C) 2001-2011
(D) 2011-2021

116. Select the correct order of districts showing the highest sex ratio among the Scheduled Tribe population in Madhya Pradesh (highest to lowest):
(A) Balaghat, Mandla, Dindori
(B) Jhabua, Alirajpur, Dhar
(C) Morena, Bhind, Gwalior
(D) Rewa, Satna, Sidhi

117. The inter-district variation in tribal population is stark in Madhya Pradesh. While Alirajpur has about 89% tribal population, which district represents the other extreme with less than 1%?
(A) Bhopal
(B) Ujjain
(C) Indore
(D) Bhind

118. Match the districts (List-I) with their tribal literacy characteristics/rankings in Madhya Pradesh as per the 2011 Census (List-II):
List I: (Districts)
P. Alirajpur
Q. Balaghat
R. Jhabua
S. Mandla
List II: (Literacy Characteristics)
1. Highest overall ST literacy rate
2. Relatively high ST literacy due to better

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infrastructure
3. Lowest overall ST literacy rate
4. Second lowest ST literacy rate
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

119. The decadal growth rate of the tribal population in Madhya Pradesh (2001-2011) was approximately 25.2%. How does this compare to the overall decadal growth rate of the state's total population?
(A) It is significantly lower.
(B) It is roughly equal.
(C) The tribal population experienced negative growth.
(D) It is higher than the state average.

120. In the context of Census data enumeration, what specific methodological challenge is faced when enumerating tribal populations in Madhya Pradesh?
(A) Tribes consistently refuse to participate in any official government survey.
(B) Complex language barriers as tribes only communicate in fluent English.
(C) A complete lack of clear constitutional definitions for tribal groups.
(D) Accessibility issues due to scattered and remote hamlet settlements

121. The concept of 'isolation' in tribal geography is best exemplified by which of the following locations in Madhya Pradesh?
(A) Sanchi
(B) Khajuraho
(C) Patalkot
(D) Mandu

122. Consider the following statements regarding the Sahariya tribe in Madhya Pradesh:
Statement I: The literacy rate among the Sahariya tribe is among the highest of all tribes in Madhya Pradesh.
Statement II: The Sahariya tribe predominantly resides in the highly urbanized districts of Indore and Bhopal.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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123. Which tribe in the eastern region of Madhya Pradesh is known historically for weaving and is heavily influenced by Kabirpanthi ideology?
(A) Baiga
(B) Kol
(C) Korku
(D) Panika

124. Match the geographical regions (List-I) with their dominant tribal agricultural practice or livelihood (List-II):
List I: (Geographical Regions)
P. Patalkot (Bharia)
Q. Baigachak (Baiga)
R. Western MP (Bhil)
S. Northern MP (Sahariya)
List II: (Agricultural Practice/Livelihood)
1. High reliance on NTFP like herbs and honey
2. Settled agriculture on undulating terrain
3. Traditional practice of Bewar (shifting cultivation)
4. Deep valley farming and forest gathering
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

125. Which demographic feature is generally true for the tribal population of Madhya Pradesh based on recent Census projections (post-2011)?
(A) A continuous but slow shift from rural to urban settlements
(B) The tribal population is shrinking rapidly in absolute numbers
(C) The sex ratio is declining to match the national average quickly
(D) Literacy rates are experiencing a sharp and consistent decline

126. The geographical boundary of the 'Scheduled Areas' under the Fifth Schedule in Madhya Pradesh can be altered or redefined by:
(A) The President of India
(B) The Chief Minister of Madhya Pradesh

(C) The State Legislative Assembly
(D) The District Collector

127. The geographical concept of "Tribal Sub-Plan" (TSP) was introduced in which Five Year Plan to ensure targeted area development for tribes?
(A) First Five Year Plan
(B) Third Five Year Plan
(C) Fifth Five Year Plan
(D) Eighth Five Year Plan

128. Which of the following is an ecological adaptation of the houses built by the Bhil tribe in western Madhya Pradesh?
(A) Built on high wooden stilts to prevent damage from seasonal flooding
(B) Dispersed on hillocks to ensure proximity to individual farm fields
(C) Built entirely out of thick ice and packed mud to maintain temperature
(D) Clustered tightly in valleys to defend against high-speed cold winds

129. Identify the incorrect pair concerning the geographical location of major tribes in Madhya Pradesh.
(A) Bharia - Khargone
(B) Bhil - Jhabua
(C) Sahariya - Sheopur
(D) Baiga - Dindori

130. All of the following are consequences of deforestation on tribal geography in Madhya Pradesh, EXCEPT:
(A) Loss of minor forest produce livelihoods
(B) Forced migration to urban centers
(C) Increase in tribal shifting cultivation acreage
(D) Erosion of traditional ethnobotanical knowledge

131. Which geographical factor is the most significant deterrent to the provision of health and education infrastructure in the tribal belts of Madhya Pradesh?
(A) Sustained hostility of the local tribal population groups
(B) Extremely high density of existing urban settlements
(C) Rugged topography and dispersed settlement patterns
(D) The presence of an extreme cold desert climatic zone

132. The high tribal sex ratio in districts like Balaghat is often attributed by sociologists to:
(A) Higher social status and economic participation of tribal women
(B) The widespread and historical prevalence of female infanticide
(C) Significantly high levels of male life expectancy in rural zones
(D) A complete and total absence of modern healthcare facilities

133. The geographical spread of the Gond tribe is vast, but they are most deeply culturally rooted in the historical region known as:
(A) Malwa
(B) Gondwana
(C) Bundelkhand
(D) Rajputana

134. According to geographical classification, the 'Bhilala' are considered:
(A) A distinct Particularly Vulnerable Tribal Group in Eastern MP
(B) A semi-nomadic tribe traditionally roaming the Chambal valley
(C) A Bhil sub-group with Rajput lineage in Western Madhya Pradesh
(D) A riverine tribe residing exclusively in the Narmada delta region

135. A study of inter-district variation in Madhya Pradesh reveals that tribal concentration is inversely proportional to:
(A) Total forest and vegetation cover
(B) Rugged and hilly terrain features
(C) Extent of alluvial plains and intense urbanization
(D) Distance from the administrative state capital

136. Which geographical feature acts as a natural habitat divide between the northern Sahariya belt and the central Gond belt?
(A) The Vindhyan Escarpment and Narmada Valley
(B) The central Malwa Plateau region
(C) The western Aravalli Mountain Range
(D) The northern Chambal River basin

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137. In which of the following districts does the tribal population constitute less than 5% of the total district population?
(A) Mandla
(B) Barwani
(C) Betul
(D) Datia

138. What is the approximate share of Madhya Pradesh's geographical area that is covered under dense forests, serving as the primary habitat for its tribal population?
(A) Less than 10%
(B) Around 15%
(C) Around 25-30%
(D) More than 50%

139. In geographical terms, the term 'Diku' used by tribal communities historically refers to:
(A) Outsiders or non-tribal exploiters
(B) Sacred forest groves
(C) Traditional tribal headmen
(D) Shifting cultivation plots

140. What is the most likely geographical-administrative outcome of the enforcement of the PESA Act in the Scheduled Areas of Madhya Pradesh?
(A) Total centralization of forest produce management in the state capital
(B) Immediate abolition of all traditional tribal village boundaries
(C) Empowering Gram Sabhas to manage community resources and forest produce
(D) Mandatory conversion of all tribal lands into heavy industrial zones

141. In terms of overall population distribution, the Gonds of Madhya Pradesh are sub-divided based on their occupations. Which sub-group is traditionally associated with priesthood and storytelling?
(A) Agariya
(B) Ojha
(C) Pardhan
(D) Solahas

142. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The Baiga tribe is classified as a Particularly Vulnerable Tribal Group (PVTG).
Reason (R): They have a high degree of modern agricultural mechanization and a booming population.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

143. The tribal population in the district of Dhar is predominantly:
(A) Sahariya
(B) Bhil and Bhilala
(C) Gond
(D) Kol

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144. Which of the following is considered a primary reason for the low urbanization rate among the Scheduled Tribes of Madhya Pradesh?
(A) Strict and permanent constitutional ban on all tribal migration
(B) Cultural preference for living exclusively in arid desert regions
(C) Dependence on agriculture, forests, and lack of modern skills
(D) Absolute unwillingness of urban industries to hire any rural labor

145. Which district is known for having the highest tribal population density per square kilometer in its forest tracts?
(A) Ujjain
(B) Indore
(C) Sehore
(D) Dindori

146. The traditional habitat of the Oraon tribe in Madhya Pradesh is largely confined to the border districts adjacent to which state?
(A) Rajasthan
(B) Gujarat
(C) Uttar Pradesh
(D) Chhattisgarh

147. Which of the following non-timber forest products (NTFP) forms a crucial part of the

geographical economy for the tribes of the Satpura and Vindhya regions?
(A) Cashew nuts
(B) Mahua and Chironji
(C) Saffron
(D) Cardamom

148. Match the distinct tribal dances/cultural markers (List-I) with their associated geographical regions in Madhya Pradesh (List-II):
List I: (Cultural Markers)
P. Bhagoria
Q. Karma
R. Dahka
S. Lahnagi
List II: (Associated Regions)
1. Mandla/Dindori (Gond/Baiga)
2. Jhabua/Alirajpur (Bhil)
3. Sahariya dominated Northern districts
4. Kol dominated Eastern districts
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-1, R-4, S-2

149. If a geographer maps the distribution of the Kol tribe in Madhya Pradesh, the highest concentration dot density would appear in:
(A) The southwest corner of the state
(B) The central Narmada valley
(C) The northeastern districts of Rewa and Satna
(D) The extreme northern tip of Morena

150. Identify the incorrect statement regarding the demographic composition of tribes in Madhya Pradesh.
(A) Gonds and Bhils together constitute more than 50% of the state's tribal population.
(B) The Kol tribe is the third largest tribal group in the state.
(C) More than 90% of the tribal population in Madhya Pradesh lives in rural areas.
(D) PVTGs make up the absolute majority of the tribal population in the state.

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ANSWERS

1. (A) I and II only
Scheduled Tribes are identified based on five primary criteria including geographical isolation, primitive traits, distinctive culture, shyness of contact, and economic backwardness. These parameters ensure that communities facing significant social and economic hurdles due to their remote habitation and unique lifestyles receive necessary constitutional protections and developmental support through various affirmative action policies in the state.

2. (A) Sahariya Belt - Gond Belt - Bharia Belt
The spatial distribution of tribes in Madhya Pradesh follows a specific latitudinal pattern. The Sahariya belt is concentrated in the northern districts like Sheopur and Guna. Moving southwards, the Gond belt dominates the central and southeastern regions, followed by the Bharia community residing in the deep valleys of the Satpura range in the south part of the state.

3. (C) Tribes or communities deemed as such under Article 342
The Indian Constitution provides a legal framework for identifying tribal communities. Article 366(25) serves as a definitional clause that cross-refers to Article 342. It establishes that only those tribes or tribal communities specifically notified by the President through a public order are recognized as Scheduled Tribes, ensuring they qualify for administrative and legal benefits under the current law.

4. (A) P-3, Q-1, R-4, S-2
Tribal distribution in Madhya Pradesh is district-specific. The Sahariya tribe is primarily settled in Sheopur, while the Bharia community is synonymous with the Patalkot region of Chhindwara. The Baigas are mostly concentrated in Dindori and the Bhils form the majority in Jhabua. This mapping highlights the regional concentration of various ethnic groups across the geography of the state.

5. (B) Lowest ST population - Bhind district
Demographically, the tribal population is not uniform across Madhya Pradesh. While districts like Alirajpur and Jhabua have high concentrations, the northern plains, particularly Bhind, report the lowest numbers and percentages of Scheduled Tribes. This disparity is often attributed to historical settlement patterns, terrain differences, and the agricultural nature of the northern Indo-Gangetic plain regions of the state.

6. (B) Sidhi and Shahdol
The Panika tribe is a significant ethnic group in the eastern tribal zone of Madhya Pradesh. They are primarily found in the districts of Sidhi and Shahdol. Known for their distinct cultural identity and traditional occupations like weaving, they represent the socio-economic fabric of the Baghelkhand region, contributing to the state's diverse tribal demography and rich indigenous heritage.

7. (C) Article 342
Article 342 of the Indian Constitution is the pivotal provision for specifying tribal groups. It empowers the President to notify tribes or tribal communities as Scheduled Tribes for a state or union territory. Once notified, any modification to this list, such as additions or exclusions, can only be executed through legislation passed by the Indian Parliament at the national level.

8. (B) Malwa and Nimar region
The Bhil tribe, one of the largest in India, predominantly inhabits the western geographical belt of Madhya Pradesh. This region includes the Malwa and Nimar areas, with the highest concentrations found in Jhabua, Alirajpur, and Dhar. Their settlement patterns are deeply influenced by the hilly terrain and the climatic conditions of the western part of the state boundaries.

9. (B) I, II, III, and IV only
The southern tribal zone of Madhya Pradesh includes a contiguous belt of districts that share

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ecological and cultural similarities. Balaghat, Seoni, Chhindwara, and Betul represent the core of this region. These districts are characterized by dense forest cover and hilly topography, which provide the traditional habitat for tribes like the Gonds, Bharias, and Korkus in the state.

10. (B) 1.53 Crore
As per the official data from the 2011 Census, the Scheduled Tribe population in Madhya Pradesh is approximately 1.53 crore. This significant figure represents more than one-fifth of the state's total population. The large absolute number makes Madhya Pradesh the state with the highest tribal population in India, necessitating dedicated administrative and developmental focus for these communities across districts.

11. (D) Traditional affinity with the Vindhyan plateau and agricultural labor
The Kol tribe is the third largest tribal community in Madhya Pradesh, primarily concentrated in the eastern zone. Their distribution is linked to the Vindhyan plateau and the Kaimur ranges. Historically, they have transitioned into agricultural labor and manual work. Their presence in districts like Rewa and Satna is a defining feature of the region's demographic and economic structure.

12. (C) Lokur Committee
The Lokur Committee, established in 1965, provided the essential criteria for identifying Scheduled Tribes in India. These five criteria—primitive traits, distinctive culture, geographical isolation, shyness of contact, and backwardness—remain the standard for classification. These guidelines help differentiate tribal communities from other social groups, ensuring that constitutional safeguards are directed toward the most marginalized and culturally distinct sections.

13. (A) Sheopur
The northern tribal zone of Madhya Pradesh is defined by the presence of the Sahariya tribe, which is classified as a Particularly Vulnerable Tribal Group. Sheopur serves as a core district for their settlements. This region's dry deciduous forests and ravines have historically shaped the Sahariya lifestyle, which remains distinct from the tribal cultures of the southern or western zones.

14. (B) Approximately 14.7 percent
Madhya Pradesh holds a prominent position in India's tribal demography. According to the 2011 Census, it accounts for nearly 14.7 percent of the country's total Scheduled Tribe population. This high proportion underscores why the state is central to tribal development policies. The concentration of diverse ethnic groups reinforces the state's identity as a primary hub for indigenous culture.

15. (D) Kol
In the eastern tribal zone, which covers the Baghelkhand and Vindhya regions, the Kol tribe is numerically dominant. They are widely distributed across districts such as Rewa, Satna, and Sidhi. Unlike some other tribes that remain isolated in deep forests, the Kols are more integrated into the rural agricultural economy while maintaining their distinct ethnic identity and social customs.

16. (A) The President of India
The constitutional authority to specify a community as a Scheduled Tribe initially resides with the President of India. Under Article 342, the President, after consultation with the Governor of the respective state, issues a public notification. This initial specification is crucial as it legally establishes the community's status, enabling them to access various protective and developmental constitutional provisions for welfare.

17. (A) Proximity to the historical Dandakaranya region
The southern tribal zone of Madhya Pradesh exhibits a unique socio-cultural identity influenced by its proximity to the historic Dandakaranya region. This area, spanning parts of central and eastern India, has fostered specific cultural traits and traditions among tribes like the Gonds and Halbas. The shared ecological and mythological heritage of this region significantly shapes their local customs and beliefs.

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18. (A) Groups having pre-agricultural technology and stagnant or declining populations
Particularly Vulnerable Tribal Groups represent the most marginalized sections among the Scheduled Tribes. They are identified based on specific criteria such as the use of pre-agricultural technology, a stagnant or declining population, extremely low literacy, and a subsistence-level economy. These groups require specialized intervention and micro-projects to ensure their survival and socio-economic development within their traditional forest habitats.

19. (D) Dry deciduous forests and ravines of the Chambal basin
The Sahariya tribe's settlement in northern Madhya Pradesh is closely tied to the Chambal basin's geography. This region is characterized by dry deciduous forests and rugged ravines. These ecological factors have influenced the Sahariya's traditional dependence on forest produce and their adaptation to a semi-arid climate, making their lifestyle distinct from the forest-dwelling tribes of the central highlands.

20. (A) Northern Plains Desert Zone
Tribal geography in Madhya Pradesh is typically categorized into four major zones: Northern, Western, Eastern, and Southern. These zones are defined by the concentration of specific tribes like the Sahariya, Bhil, Kol, and Gond respectively. There is no recognized Northern Plains Desert Zone in the state's tribal classification, as the northern region is primarily characterized by hills and ravines.

21. (C) The Bhil tribe forms the majority of the population in this zone.
The eastern tribal zone includes districts like Sidhi and Shahdol, where communities like the Kol, Panika, and Baiga predominate. The statement that the Bhil tribe forms the majority in this zone is incorrect, as Bhils are concentrated in the western parts of the state. The eastern region's tribal economy is largely based on agriculture and non-timber forest produce.

22. (B) High literacy rate and urban assimilation
The Lokur Committee established specific traits for tribal identification, focusing on primitive features, cultural distinctiveness, and social isolation. High literacy rates and urban assimilation are not part of these criteria; in fact, they represent the opposite of the backwardness and isolation parameters used. The criteria aim to identify groups that have remained outside the mainstream of modern economic and educational development.

23. (A) First
Madhya Pradesh holds the first rank among all Indian states in terms of the absolute population of Scheduled Tribes. As per the 2011 Census, with over 1.5 crore tribal residents, it surpasses other states like Maharashtra and Odisha. This demographic dominance necessitates a robust administrative framework for tribal welfare and makes the state a focal point for indigenous studies.

24. (D) Halba
The Halba tribe in the southern zone of Madhya Pradesh shows significant cultural influence from the Bastar region. Historically associated with military service and agriculture, their customs, language, and social structures reflect the cross-border cultural flow between Madhya Pradesh and the Bastar tribal heartland. This connection highlights the fluidity of tribal identities across administrative boundaries in central India's forested belts.

25. (B) Sahariya
The northern tribal zone, comprising districts such as Sheopur, Guna, and Morena, is the primary home of the Sahariya community. As a Particularly Vulnerable Tribal Group, they are the most prominent indigenous group in this specific geographical area. Their socio-economic life is deeply intertwined with the dry forest ecosystem of the region, distinguishing them from the tribes of southern Madhya Pradesh.

26. (D) The concept of Scheduled Tribes is uniform and does not vary from state to state.
The identification of Scheduled Tribes is state-specific rather than uniform across India. A community recognized as a Scheduled Tribe in one state may not have the same status in another. This variation depends on the specific socio-economic conditions and historical presence of the community within each state's boundaries, as notified by the President under the constitutional framework for development.

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27. (A) Vindhya and Maikal Ranges
The eastern tribal zone of Madhya Pradesh is geographically anchored by the Simple mountain ranges. These rugged terrains provide the natural setting for communities like the Kol, Baiga, and Gond. The hills and forest cover in this region are essential to the traditional livelihoods and cultural practices of the tribes, offering them protection and sustaining their forest-based economies.

28. (A) P-3, Q-4, R-1, S-2
Demographic statistics for Scheduled Tribes in Madhya Pradesh reveal important social indicators. As of the 2011 Census, STs constitute 21.1 percent of the total population, with a decadal growth rate of 25.2 percent. The sex ratio is notably high at 984, while the literacy rate stands at 50.6 percent. These figures reflect the socio-economic status of tribes in the state.

29. (C) Chhattisgarh
The southern tribal zone of Madhya Pradesh shares its cultural and demographic boundaries with the Bastar region of Chhattisgarh. This area forms a contiguous tribal belt where groups like the Gonds and Halbas reside. The historical and cultural ties between these regions transcend modern state borders, as evidenced by similar rituals, social structures, and linguistic affinities found among the local tribes.

30. (B) I and IV only
Madhya Pradesh is home to the largest absolute tribal population in India and recognizes three groups—Baiga, Bharia, and Sahariya—as Particularly Vulnerable Tribal Groups. While the ST population is significant, it is not evenly distributed across all districts, with high concentrations in the south and west and very low numbers in the north, such as in the Bhind district.

31. (C) Gond
The central tribal zone of Madhya Pradesh is the heartland of the Gond community, which is one of the most populous and historically significant tribes in India. Their presence spans several districts, including Mandla, Hoshangabad, and Betul. Historically, this region was part of the Gondwana kingdom, and the tribe continues to maintain a strong cultural and demographic influence today.

32. (C) Sal seeds and Mahua flowers
Tribal communities in the Mahakoshal region rely extensively on Minor Forest Produce for their economic sustenance. Sal seeds and Mahua flowers are two of the most critical resources collected. Mahua flowers are used for food and brewing, while Sal seeds are harvested for their oil content. These activities are seasonal and form the backbone of the forest-based tribal household economy.

33. (B) Western tribal zone
The Bhagoria festival is a vibrant cultural event primarily celebrated by the Bhil and Bhilala tribes in the western tribal zone. Occurring just before Holi, it serves as a massive social gathering involving traditional music, dance, and markets. It is a key identity marker for the tribes of Jhabua, Alirajpur, and Dhar, attracting tourists and scholars to the region.

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34. (A) P-2, Q-4, R-1, S-3
Tribal settlements in Madhya Pradesh are often aligned with river valleys. The Sahariya are associated with the Chambal valley, while the Gonds have a strong presence in the Narmada valley. The Korku tribe is traditionally found in the Tapti valley regions, and the Kol tribe is concentrated in the Son valley area. These geographical features provide essential resources for livelihoods.

35. (A) Dhar
According to the 2011 Census, Dhar district has the highest absolute number of Scheduled Tribe residents in Madhya Pradesh. While Alirajpur has the highest percentage, the sheer volume of the tribal population in Dhar makes it a critical area for tribal administration. This concentration is largely composed of the Bhil and Bhilala communities who practice settled and undulating agriculture in the west.

36. (C) II only
Tribal communities in hilly and plateau regions possess unique indigenous knowledge of their environment, but their agricultural practices differ significantly from those in the plains. While plains agriculture is often intensive and

mechanized, hill-dwelling tribes traditionally practiced shifting cultivation or rely on small-scale rain-fed farming. This distinction reflects their adaptation to rugged terrains and the specific ecological constraints of their habitats.

37. (A) Both A and R are true and R is the correct explanation of A.
The western tribal zone is dominated by the Bhil and allied communities like the Bhilala and Barela. The rugged hilly terrains of districts like Jhabua and Alirajpur serve as their traditional stronghold, providing the necessary environment for their dispersed settlement patterns. This geographic suitability explains why these tribes have maintained a high concentration and distinct cultural identity in this region.

38. (D) Presence of dense tropical forests and hilly terrain
The practice of shifting cultivation, known locally as Bewar among the Baigas, is directly influenced by the dense tropical forests and hilly terrain of eastern Madhya Pradesh. In these areas, the rugged topography makes settled, intensive farming difficult. Therefore, tribes traditionally cleared small forest patches for temporary cultivation, an adaptation that relies on natural forest regeneration cycles and specific ecological knowledge.

39. (B) Gonds and Korkus
The Narmada river valley serves as a traditional corridor for several tribal communities in central Madhya Pradesh. The Gonds and Korkus are the predominant groups settled along this fertile and forested valley. Their proximity to the river has historically influenced their agricultural practices, religious rituals, and social structures, making the Narmada a central geographical feature in their collective tribal life.

40. (D) Satpura Range
The Korku tribe is predominantly found in the southern and central parts of Madhya Pradesh, specifically around the Satpura mountain range. Their settlements are concentrated in districts like Betul, Hoshangabad, and Chhindwara. The rugged Satpura terrain has historically shaped the Korku's lifestyle, livelihoods, and cultural traditions, distinguishing them from other tribes found in the Vindhyan or Aravalli regions of the state.

41. (A) A shift toward agricultural labor and smallholding farming
Tribal communities living in the plains have largely integrated into the broader agricultural economy. Unlike forest-dwelling groups, they often work as agricultural laborers or smallholder farmers. This integration usually leads to higher market interaction and the adoption of modern farming techniques. While they retain their ethnic identity, their economic life is closely tied to the cycles of the mainstream rural economy.

42. (C) Gujarat and Rajasthan
The western tribal zone of Madhya Pradesh shares borders with Gujarat and Rajasthan. Districts like Jhabua and Alirajpur are located at this tri-junction, leading to significant cultural and demographic overlaps. The Bhil tribe, which is the major group in this area, also resides in large numbers across the borders in these neighboring states, facilitating seasonal migration and shared social ties.

43. (B) Semi-arid region with dry deciduous forest
The geographical distribution of the Sahariya tribe in northern Madhya Pradesh is linked to the semi-arid climate and dry deciduous forest ecosystems of the region. These environmental conditions determine the availability of forest produce and the nature of their agricultural activities. The Sahariyas have adapted to this landscape, which is characterized by seasonal water scarcity and specific drought-resistant flora.

44. (A) I and II only
In Madhya Pradesh, Alirajpur district holds the record for the highest percentage of Scheduled Tribe population, while Bhind district has both the lowest absolute number and the lowest percentage of tribal residents. These extremes highlight the uneven distribution of tribes across the state, with the western border regions being highly tribal and the northern plains having minimal tribal presence.

45. (D) Bharia
Patalkot is a unique, bowl-shaped valley located in the Chhindwara district, characterized by its

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extreme depth and isolation. It is the traditional and geographical stronghold of the Bharia tribe. Due to the valley's rugged topography, the Bharias remained isolated for centuries, allowing them to preserve a distinct culture and an extensive knowledge of local medicinal plants and forest resources found there.

46. (B) Alirajpur
Alirajpur is widely considered the core of the western tribal zone in Madhya Pradesh. With a tribal population exceeding 85 percent, it has one of the highest concentrations of indigenous people in the country. The district is primarily inhabited by the Bhil and Bhilala tribes, whose cultural practices and social structures define the socio-demographic landscape of this westernmost region.

47. (D) Kol
The Son river valley in eastern Madhya Pradesh provides a vital geographical corridor for the Kol tribe. Concentrated in districts like Rewa, Satna, and Sidhi, the Kols have historically utilized the resources of this valley for their sustenance. Their settlement along this riverine system has influenced their transition into settled agricultural labor and their interaction with non-tribal regional communities over generations.

48. (B) I, II, III, and IV only
The central and south-central districts of Madhya Pradesh are the native lands of several major tribes, including the Gond, Korku, Baiga, and Bharia. These groups have historically inhabited the Satpura and Maikal ranges. While the Sahariya are native to the north, these four groups represent the heart of the state's central tribal belt, characterized by dense forests and highlands.

49. (A) Tropical dry deciduous forests
Tendu leaf collection is a vital economic activity for many tribal communities in Madhya Pradesh. This activity is primarily associated with the tropical dry deciduous forests that cover large parts of the state. Tendu leaves are seasonally harvested and sold through government cooperatives, providing a significant source of cash income for tribes during the summer months when agricultural work is scarce.

50. (C) Presence of dense forests, hilly terrain, and historical isolation
The high concentration of tribal populations in districts like Mandla, Dindori, and Balaghat is primarily due to the presence of dense forests and hilly terrain. Historically, these geographical features provided isolation and protection, allowing tribes to maintain their traditional lifestyles. These regions remain less urbanized and industrialized, preserving the ecological conditions necessary for forest-dependent and agricultural tribal communities.

51. (C) Higher rates of settled agriculture and market assimilation
Plains-dwelling tribal communities generally exhibit higher rates of settled agriculture and greater integration into commercial markets compared to their forest-dwelling counterparts. Living in areas with better connectivity, they have more frequent contact with non-tribal populations, leading to changes in their economic behavior and the adoption of mainstream social practices while still maintaining their unique ethnic and cultural identities.

52. (A) I, II, III, IV
Based on the 2011 Census, the districts with the highest percentage of tribal population in descending order are Alirajpur, followed by Jhabua, Barwani, and then Dindori. Alirajpur and Jhabua both have over 80 percent tribal residents, making them the most densely tribal areas in the state. This ranking reflects the high concentration of the Bhil community in the western districts.

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53. (C) Ujjain
While Jhabua, Alirajpur, and Dindori are known for their very high concentrations of Scheduled Tribes, Ujjain is a district where the tribal population is relatively low. Ujjain is part of the more urbanized and agriculturally advanced Malwa plains, where the demographic composition is dominated by non-tribal groups. This makes it an outlier in the context of tribal-heavy districts.

54. (C) Korku
The Korku tribe is historically and geographically associated with the southern districts of Madhya Pradesh, particularly along the banks of the

Tapti river. Their settlements are concentrated in districts like Betul, Harda, and East Nimar. The river and the surrounding Satpura hills have shaped their traditional occupations, which include agriculture and forest labor, and their unique cultural and linguistic identity.

55. (A) Bharia
The Bharia tribe is renowned for inhabiting the deep valleys and gorges of the Satpura range, particularly the isolated Patalkot valley in Chhindwara. This extreme geographical isolation has historically limited their contact with the outside world. As a result, they have preserved ancient cultural traditions and possess specialized knowledge of the local flora, especially medicinal herbs found within the deep valley.

56. (A) Bhilala
In the western tribal zone, the Bhilala are a prominent sub-tribe geographically and socially associated with the Bhil community. They are often considered to be of mixed Bhil and Rajput lineage and generally hold a higher social status within the tribal hierarchy. They are predominantly found in districts like Alirajpur, Dhar, and West Nimar, contributing to the region's cultural richness.

57. (B) Mandla
The Agariya tribe is a sub-group of the Gonds, traditionally known for their expertise in iron smelting. They are mainly found in the forested and hilly regions of districts like Mandla. Their traditional occupation was deeply linked to the availability of local iron ore and timber for charcoal, making the hilly Satpura and Maikal ranges their primary geographical habitat in the state.

58. (A) P-4, Q-3, R-1, S-2
The central tribal zone features districts with significant geographical and tribal importance. Mandla is closely associated with Kanha National Park and the Gond tribe. Hoshangabad contains the Satpura National Park, inhabited by Korkus. Chhindwara is famous for the isolated Patalkot valley of the Bharias, while Dindori is known for the Baigachak region, the traditional homeland of the Baiga tribe.

59. (D) Baiga
The Baiga tribe, native to the forest ecosystems of Dindori and Mandla, is famous for practicing a traditional form of shifting cultivation known as Bewar. This practice involved clearing small forest patches without using a plough, as they believed ploughing would tear the breast of Mother Earth. This spiritual and agricultural relationship with the forest is a core tribal characteristic.

60. (B) Halba
Balaghat district is known for a significant concentration of the Halba tribe. This community is also found in neighboring Chhattisgarh and Maharashtra. In Balaghat, they are traditionally involved in agriculture and were historically associated with military service in the regional kingdoms. Their presence adds to the diverse tribal tapestry of the southern forest belt of Madhya Pradesh, alongside the Gonds and others.

61. (C) I, II, and IV only
Tribal migration in Madhya Pradesh is driven by several push and pull factors. The depletion of forest resources and displacement caused by large-scale projects like dams act as primary push factors. On the other hand, the seasonal demand for agricultural labor in states like Gujarat and Maharashtra serves as a major pull factor, leading to circular migration patterns among rural tribes.

62. (C) To protect the interests and cultural identity of tribes
The primary objective of declaring an area as a Scheduled Area under the Fifth Schedule is to protect the interests and cultural identity of tribal communities. This designation provides a special administrative framework that prevents land alienation and ensures tribal participation in governance. It aims to safeguard their traditional way of life while providing targeted developmental support in these designated regions.

63. (C) Hunting and fowling
The Pardhi tribe is a semi-nomadic community in Madhya Pradesh that was historically known for its expertise in hunting and fowling. Their name is derived from the Marathi word for hunting. Traditionally, they moved across forest and rural landscapes, using indigenous techniques to

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catch birds and small game. Today, many have transitioned to other forms of labor and settled living.

64. (A) P-3, Q-4, R-1, S-2
The Tribal Sub-Plan geography uses various administrative classifications. Integrated Tribal Development Projects (ITDP) cover large areas like blocks with over 50 percent ST population. MADA pockets are smaller areas with a population of 10,000 and 50 percent STs. Clusters are even smaller, while Micro Projects are dedicated specifically to the development of Particularly Vulnerable Tribal Groups in the state.

65. (A) Bhopal
Bhopal has seen significant in-migration of tribal populations from nearby forest districts. Many individuals move to the capital city seeking better educational opportunities and employment in the unorganized sector. This migration has led to the growth of tribal pockets within the city, where people maintain their cultural ties while adapting to an urban environment and different economic realities for survival.

66. (A) It causes fragmentation, urban migration, and loss of contiguity
Large-scale displacement, often due to infrastructure projects, significantly alters tribal geography by causing fragmentation and the loss of contiguous settlements. When tribes are moved from their traditional lands, they often migrate to urban peripheries or fragmented resettlement sites. This process can lead to the erosion of traditional community structures, cultural practices, and their historical relationship with the local forest ecosystems.

67. (D) Nomadic tribes generally show higher literacy rates than settled agricultural tribes.
Nomadic and semi-nomadic tribes, such as the Banjara and Pardhi, generally face significant barriers to formal education due to their mobile lifestyle. Consequently, they often have lower literacy rates compared to settled tribal communities who have better access to schools and government infrastructure. Their geography is fluid, making the consistent delivery of educational and health services more challenging for administrative authorities.

68. (B) Gond
The interstate border between Madhya Pradesh and Maharashtra is characterized by a contiguous presence of the Gond tribe. This community inhabits the Satpura range and the forested districts on both sides of the border, such as Betul and Chhindwara in MP and Nagpur and Gondia in Maharashtra. This shared geography results in strong cross-border cultural and social connections among the Gonds.

69. (B) Jhabua
Jhabua is one of the districts in Madhya Pradesh that is fully covered under the Scheduled Areas as per the Fifth Schedule. This designation is due to its overwhelmingly high tribal population, primarily the Bhil community. Such areas receive special administrative protections to ensure that the local tribal culture is preserved and that the community has control over its land.

70. (C) Increased circular migration to major urban centers
Increased mechanization in agriculture and the depletion of forest resources often reduce traditional livelihood options for tribal communities. This economic pressure leads to increased circular migration, where tribal members move to major urban centers for seasonal work in construction or industries. This trend changes the tribal demographic by creating a mobile population that bridges the gap between rural heartlands and cities.

71. (A) Gond
The Pench National Park region, located on the southern border of Madhya Pradesh in Seoni and Chhindwara, overlaps with the traditional territories of the Gond tribe. The Gonds have historically lived in and around these forests, maintaining a deep spiritual and economic relationship with the landscape. Their local knowledge and cultural practices are intrinsically linked to the biodiversity of the Satpura region.

72. (A) The southwestern and southeastern border districts
A tribal density map of Madhya Pradesh would highlight the highest concentrations in the southwestern and southeastern border districts. Regions like Alirajpur and Jhabua in the west, and Mandla, Dindori, and Balaghat in the

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southeast, represent the core tribal belts. These areas are characterized by rugged topography and extensive forest cover, which have historically supported large indigenous populations in the state.

73. (A) Jhabua - Gujarat
Jhabua district in western Madhya Pradesh shares a border with Gujarat. This geographical proximity leads to significant demographic and cultural overlap, as the Bhil tribe resides on both sides of the border. This connectivity facilitates seasonal labor migration and cross-border social interactions, making the Jhabua-Gujarat boundary a major corridor for tribal movement and shared ethnic identity in central India.

74. (C) Sacred Groves (Devgudi)
In tribal geography, Sacred Groves, known locally as Devgudi or Sarna, are patches of forest dedicated to local deities and protected by community traditions. These areas are crucial for biodiversity conservation as they are exempt from normal harvesting activities. They represent the spiritual connection tribes have with nature and serve as important cultural and ecological landmarks within their traditional tribal settlements.

75. (A) I and II only
Large dams like the Bargi Dam have caused significant displacement of tribal communities, particularly the Gonds in the Mandla-Seoni region. While resettlement policies exist, they often fail to fully replace the traditional forest-based livelihoods, leading to economic hardship. This displacement frequently forces tribal families to migrate toward urban areas, resulting in the fragmentation of their traditional social and geographical units.

76. (B) Scattered across Malwa and Nimar
The Banjara community is historically known as nomadic traders and pastoralists. In Madhya Pradesh, they are not restricted to one specific forest but are scattered across the Malwa and Nimar regions. Their settlements, often called Tandas, are found in rural areas where they have transitioned from their traditional trading roles to agriculture and labor while maintaining their distinct cultural traditions.

77. (D) MADA Pockets
Under the Tribal Sub-Plan, Modified Area Development Approach pockets are identified as areas having a total population of 10,000 or more with at least 50 percent being Scheduled Tribes. These pockets allow for targeted developmental interventions in regions that are not part of larger Integrated Tribal Development Projects, ensuring that smaller tribal concentrations also receive specific administrative and financial support from government.

78. (A) Gujarat
The Bhil community of western Madhya Pradesh frequently migrates to the neighboring state of Gujarat for seasonal wage labor. This movement is driven by the demand for workers in Gujarat's agricultural and construction sectors. Districts like Jhabua and Alirajpur serve as the starting points for this circular migration, which provides essential cash income to tribal households during the off-season of farming.

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79. (A) P-2, Q-3, R-4, S-1
The administration of tribal areas in Madhya Pradesh is governed by several provisions. The Fifth Schedule and Article 244(1) provide the constitutional mandate for Scheduled Areas. The PESA Act of 1996 empowers Gram Sabhas in these areas to manage resources. Meanwhile, the Tribal Sub-Plan is a financial mechanism that ensures funding is allocated in proportion to the tribal population in those areas.

80. (A) Both A and R are true and R is the correct explanation of A.
There is a strong spatial overlap between tribal settlements and high biodiversity zones because these communities traditionally practice sustainable resource harvesting. Their cultural beliefs often include the protection of forests and wildlife as sacred. This symbiotic relationship has helped preserve the ecological integrity of regions like the Satpura and Maikal ranges, where indigenous knowledge contributes significantly to local conservation efforts.

81. (C) Kanha National Park
Kanha National Park is historically and geographically intertwined with the Baiga tribe. The Baigas, recognized as forest experts, traditionally lived within these forests before the

area was designated a protected reserve. Their cultural identity is deeply rooted in the Maikal hills surrounding Kanha. Even today, the region remains a core area for Baiga culture and their traditional forest-based knowledge and practices.

82. (B) Alirajpur - South-West MP
Alirajpur is a high tribal density district located in the southwestern part of Madhya Pradesh. Bordering Gujarat and Maharashtra, it is a key part of the Bhil heartland. Its geographical position and rugged terrain have contributed to its high tribal percentage. Identifying its location in the southwest is essential for understanding the spatial distribution of the state's largest tribal concentrations and districts.

83. (B) Settlement in peripheral urban slums and engagement in unorganized sector labor
The growth of urban tribal populations in Madhya Pradesh is often characterized by settlement in peripheral urban slums. Many migrants engage in unorganized sector labor, such as construction or domestic work. While they move for economic survival, they often face challenges like inadequate housing and social marginalization. Despite urbanization, many maintain their tribal identity through community networks and seasonal return journeys.

84. (C) Integrated Tribal Development Project
ITDP stands for Integrated Tribal Development Project. It is a key administrative strategy under the Tribal Sub-Plan in Madhya Pradesh. These projects are designed to deliver comprehensive developmental services to blocks or tehsils where the Scheduled Tribe population exceeds 50 percent. The focus is on improving infrastructure, education, and health, specifically tailored to the needs of the local tribal communities and households.

85. (D) Sahariya
The Sahariya tribe is traditionally found in the northern districts of Madhya Pradesh, including Sheopur and Guna. Their habitat extends across the interstate border into the neighboring state of Rajasthan. As a Particularly Vulnerable Tribal Group, their geographical distribution is linked to the dry deciduous forests of the region. This cross-border presence reflects the historical movement of tribes across semi-arid landscapes.

86. (D) North
In tribal density maps of Madhya Pradesh, the northern quadrant shows the least concentration of tribal population. Districts like Bhind, Morena, and Datia have very low percentages of Scheduled Tribes compared to the rest of the state. This is due to the agricultural nature of the northern plains and historical settlement patterns that favored non-tribal groups in these fertile alluvial regions.

87. (B) Nimar region (Barwani, Dhar, Alirajpur)
The construction of the Sardar Sarovar Dam on the Narmada river primarily displaced tribal populations from the Nimar region of Madhya Pradesh. Districts like Barwani, Dhar, and Alirajpur saw thousands of tribal families, mostly Bhils and Bhilalas, lose their ancestral lands. This large-scale displacement remains a significant issue in the state's tribal geography, affecting livelihoods and traditional community structures in Nimar.

88. (A) P-2, Q-1, R-4, S-3
Tribal communities are categorized by their lifestyles and habitats. Forest-dwelling tribes rely on non-timber forest produce and shifting cultivation. River-valley tribes settle along aquatic resources and fertile alluvial soils. Plains-dwelling tribes are more integrated into settled agriculture and markets. Nomadic tribes maintain fluid geographical boundaries, moving seasonally to find resources or labor, reflecting the diverse adaptations of tribes.

89. (D) Preponderance of tribal population
The primary criterion for declaring an area as a Scheduled Area in Madhya Pradesh is the preponderance of the tribal population. This means the majority of the residents in that specific administrative unit must belong to Scheduled Tribes. This ensures that the special protections and governance mechanisms provided under the Fifth Schedule are applied where they are most needed to benefit indigenous people.

90. (D) Achanakmar-Amarkantak Biosphere Reserve
The Achanakmar-Amarkantak Biosphere Reserve, located on the border of Madhya Pradesh and Chhattisgarh, overlaps significantly with the traditional habitat of the Baiga tribe. This region's rich biodiversity and dense forests provide the

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necessary environment for the Baigas' forest-based lifestyle. The biosphere reserve serves as a critical site for both ecological conservation and the preservation of the Baiga's unique cultural heritage.

91. (C) Alirajpur
Alirajpur district in the western tribal zone has one of the lowest tribal literacy rates in Madhya Pradesh. This is a reflection of both its geographical isolation and socio-economic challenges. The rugged terrain and dispersed settlement patterns make it difficult to provide and access consistent educational infrastructure, contributing to the persistent educational gap in this highly tribal-populated region of the state.

92. (A) IV, III, II, I
In terms of population size in Madhya Pradesh, the Baiga tribe is smaller compared to the Kol, who are then followed by the Gonds. The Bhil tribe is the largest tribal group in the state according to the 2011 Census. Arranging them in ascending order of population size results in the sequence: Baiga, Kol, Gond, and finally the Bhil tribe.

93. (C) The tribal sex ratio is more favorable to females than the state average.
A notable demographic characteristic of the Scheduled Tribe population in Madhya Pradesh is that their sex ratio is generally more favorable to females than the state's overall average. In many tribal districts, the sex ratio is near or above 1,000. This is often attributed to the relatively higher social status and economic contribution of women within tribal social structures.

94. (A) P-3, Q-1, R-2, S-4
Each Particularly Vulnerable Tribal Group in Madhya Pradesh is associated with a specific region. The Baigas are concentrated in the Baigachak and Maikal ranges. The Bharias are synonymous with the Patalkot valley in Chhindwara. The Sahariyas inhabit the northern plains and Chambal ravines. In contrast, the Bhilalas, who are not a PVTG, are widely distributed across western Madhya Pradesh.

95. (B) I, II, and III only
Urbanization has created distinct tribal pockets in cities like Indore and often leads to the loss of traditional dialects among younger generations. These populations face significant challenges regarding housing and employment in the formal sector. However, it is incorrect to say that rural tribal populations have dropped to near zero; the vast majority of tribes in Madhya Pradesh still reside in rural areas.

96. (B) Dispersed settlements with houses on individual farm plots
The settlement pattern in the Bhil-dominated western tribal zone is characterized by dispersed dwellings. Unlike nucleated villages found elsewhere, Bhil houses are typically built on individual farm plots or hillocks, separated from each other. This spatial arrangement allows families to stay close to their agricultural land and maintain a degree of privacy and independence, which is a traditional cultural preference of Bhils.

97. (D) Wildlife conservation and reducing human-wildlife conflict
The relocation of tribal villages from the core zones of tiger reserves in Madhya Pradesh is primarily aimed at wildlife conservation. By moving human settlements outside these sensitive areas, the government seeks to reduce human-wildlife conflict and provide undisturbed habitats for endangered species. These relocation programs typically involve resettlement packages and efforts to provide alternative livelihoods for the affected tribal families.

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98. (B) 20.3% to 21.1%
Between the 2001 and 2011 Census, the proportion of Scheduled Tribes in Madhya Pradesh's total population increased from approximately 20.3 percent to 21.1 percent. This growth reflects both natural population increases and improvements in the accurate enumeration of tribal communities. The rising percentage underscores the continuing demographic importance of Scheduled Tribes in the state's social and political landscape of modern India.

99. (D) High fertility rates in rural, agrarian tribal settlements
The high decadal growth rate of the tribal population in Madhya Pradesh is largely attributed to high fertility rates in rural, agrarian tribal settlements. These communities often have larger families due to socio-economic factors and

limited access to family planning. This natural increase significantly contributes to the overall growth of the tribal population, maintaining their status as a major demographic group.

100. (C) Distance and scattered settlements in hilly or forested terrains
Ashram Schools are residential educational institutions designed to overcome the geographical barriers of distance and scattered settlements in tribal areas. By providing housing and food alongside education, these schools make it possible for children from remote hilly or forested terrains to attend school regularly. This model is essential for improving literacy and educational outcomes in the state's most isolated tribal regions.

101. (B) Madhya Pradesh - Maharashtra border
The border between Madhya Pradesh and Maharashtra is a major area for the cross-border migration and settlement of the Gond and Korku tribes. These groups inhabit the contiguous Satpura range that spans both states. The shared landscape facilitates frequent social and economic interactions, with many tribal families having relatives or seasonal work opportunities on either side of the state boundary.

102. (C) A youthful structure with a broad base in the population pyramid
The age structure of the tribal population in Madhya Pradesh is characterized by a youthful profile. This is reflected in a population pyramid with a broad base, indicating a large number of children and young adults. This trend is driven by higher birth rates compared to the general population. A youthful demographic presents both opportunities for future development and challenges for providing education.

103. (A) Bhil
If a new protected forest area were established in the Alirajpur-Dhar belt, the Bhil community would be most directly affected. As the dominant tribe in this region, their traditional settlements and livelihoods, which depend on local land and forest resources, would be impacted. Such environmental policies must account for the rights and economic needs of these large indigenous populations in western districts.

104. (C) Madhya Pradesh Land Revenue Code, 1959
The Madhya Pradesh Land Revenue Code of 1959 includes specific provisions to prevent the alienation of tribal land. It prohibits the transfer of land from a member of a Scheduled Tribe to a non-tribal person without prior permission from the district authorities. This legislation is a crucial tool for protecting the geographical and economic interests of tribes against exploitation and land loss.

105. (D) I, II, III, and V only
Inter-district variation in tribal demography is explained by historical ownership patterns, the physical geography of the region, and the degree of urbanization. Northern districts like Bhind have low tribal populations because they are highly urbanized plains with a history of non-tribal feudal systems. In contrast, districts like Mandla and Jhabua, with their forests and hills, have remained traditional tribal heartlands.

106. (B) Tribes are legally prohibited from residing within buffer zones.
It is incorrect to say that tribes are legally prohibited from residing within buffer zones of protected areas. In fact, many tribal communities continue to live in these areas, and the Forest Rights Act of 2006 provides a legal framework to recognize their rights to stay and manage forest resources. Management of these zones involves balancing conservation goals with traditional rights.

107. (B) Preservation of unique culture and ethnobotanical knowledge
The extreme geographical isolation of Patalkot has allowed the Bharia tribe to preserve their unique culture and profound ethnobotanical knowledge. By remaining separate from mainstream society, they have maintained traditional practices and a deep understanding of the medicinal properties of local plants. This isolation, while presenting developmental challenges, has acted as a protective shield for their distinct indigenous heritage and identity.

108. (A) Lack of access, early marriage, and household or farm labor
Low female tribal literacy in remote areas is primarily driven by limited access to schools, the prevalence of early marriage, and the need for

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girls to contribute to household and farm labor. In geographically isolated zones, these social and economic pressures are more acute, creating significant barriers that prevent tribal women from pursuing and completing their formal education compared to their male counterparts.

109. (D) Bhil
The Bhil tribe is the largest tribal group in Madhya Pradesh and is widely distributed across the western districts. Their concentration is highest in Jhabua, Alirajpur, Dhar, and Khargone. They have a strong cultural presence in this region, characterized by unique festivals like Bhagoria and a social structure that has historically adapted to the hilly landscapes of the western mountain ranges.

110. (A) Based on self-declaration matching the notified state ST list
During the Census, tribal status is recorded based on self-declaration by the respondent, which must match the list of Scheduled Tribes notified for that particular state. The enumerator does not use physical traits or economic occupations to determine status. This process ensures that individuals are counted according to the official constitutional categories that grant them specific legal and developmental benefits in India.

111. (A) Kol tribe - Eastern zone
In the regional classification of tribes in Madhya Pradesh, the Kol tribe is correctly matched with the eastern zone. This region includes districts like Rewa, Satna, and Sidhi where the Kol community is numerically significant. In contrast, Gonds are central, Sahariyas are northern, and Bhils are western. Understanding these regional zones is fundamental to studying the state's tribal demography and geography.

112. (C) 50.6%
As per the 2011 Census, the overall literacy rate among Scheduled Tribes in Madhya Pradesh is approximately 50.6 percent. While this shows significant improvement over previous decades, it remains lower than the state's total literacy rate. There are also notable variations between districts and genders, reflecting the ongoing need for targeted educational interventions in the most remote and marginalized tribal districts.

113. (B) Acculturation
Acculturation is the process where tribal communities adopt certain cultural traits and social practices from the mainstream society due to sustained contact. This often occurs as a result of development projects, improved connectivity, and migration. While tribes retain their core identity, acculturation leads to changes in language, clothing, and economic activities, representing a major cultural shift in the state's tribal landscape.

114. (C) Dindori
Baigachak is a significant geographical area specifically designated for the concentration of the Baiga tribe. It is primarily located in the Dindori district. This region was historically established to protect the Baiga's traditional way of life and their practice of shifting cultivation. Today, it remains a central hub for Baiga culture and is a focal point for tribal development and research.

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115. (B) 1991-2001
The creation of Chhattisgarh from Madhya Pradesh occurred in the year 2000, which falls within the 1991-2001 decadal period. This administrative reorganization significantly altered the state's tribal geography, as many tribal-dominated districts became part of the new state. Despite this split, Madhya Pradesh retained a large and diverse tribal population, continuing to have the highest number of Scheduled Tribes.

116. (A) Balaghat, Mandla, Dindori
In Madhya Pradesh, the districts with the highest sex ratio among the Scheduled Tribe population are Balaghat, Mandla, and Dindori. These districts, located in the southeastern forest belt, consistently show a high proportion of females to males. This demographic trend is often linked to the egalitarian social structures of the Gond and Baiga tribes who reside predominantly in these forest regions.

117. (D) Bhind
While Alirajpur represents the peak of tribal concentration in Madhya Pradesh with nearly 89 percent ST population, Bhind district represents the other extreme. In Bhind, the Scheduled Tribe population constitutes less than 1 percent of the total district population. This stark contrast

illustrates the extreme geographical variation in tribal distribution between the southwestern hilly regions and the northern alluvial plains.

118. (A) P-3, Q-1, R-4, S-2
Tribal literacy varies across districts. Balaghat has the highest ST literacy rate in the state, while Alirajpur has the lowest. Jhabua also shows a very low rate, being the second lowest. In Mandla, literacy is relatively higher due to better infrastructure and educational outreach. These rankings highlight the significant geographical and socio-economic disparities in educational achievement among the tribes.

119. (D) It is higher than the state average.
The decadal growth rate of the tribal population in Madhya Pradesh, at 25.2 percent between 2001 and 2011, is higher than the state's overall total population growth rate. This indicates a faster natural increase among tribal communities, primarily due to higher fertility rates in rural areas. This demographic trend ensures that Scheduled Tribes continue to form a large population part.

120. (D) Accessibility issues due to scattered and remote hamlet settlements
A major challenge in enumerating tribal populations in Madhya Pradesh is the difficulty of reaching scattered and remote hamlet settlements. Many tribes live in rugged, hilly, or densely forested terrains with poor road connectivity. This makes the physical process of data collection by Census enumerators time-consuming and logistically difficult, potentially impacting the precision of population counts in the most isolated regions.

121. (C) Patalkot
The concept of geographical isolation is most vividly exemplified by Patalkot in the Chhindwara district. This deep, bowl-shaped valley remained largely inaccessible to the outside world for centuries. It served as a natural refuge for the Bharia tribe, allowing them to maintain their traditional lifestyle and culture in isolation from the rapid changes occurring in the surrounding plains and urban centers.

122. (B) Both Statement I and Statement II are incorrect.
Both statements regarding the Sahariya tribe are incorrect. Their literacy rate is actually among the lowest in the state, not the highest. Furthermore, they predominantly reside in the northern districts like Sheopur and Guna, rather than the highly urbanized districts of Indore and Bhopal. They are a Particularly Vulnerable Tribal Group facing significant socio-economic challenges in their traditional rural habitats.

123. (D) Panika
The Panika tribe, found in the eastern districts of Madhya Pradesh, is historically known for its weaving traditions. They have been heavily influenced by Kabirpanthi ideology, which has shaped their social and religious life. Many Panikas follow the teachings of Kabir, emphasizing simplicity and equality. This cultural and religious synthesis makes them a unique group within the state's diverse tribal and social fabric.

124. (A) P-4, Q-3, R-2, S-1
Different tribal regions in Madhya Pradesh are associated with specific livelihoods. Patalkot Bharias rely on deep valley farming and forest gathering. Baigachak Baigas are known for traditional Bewar shifting cultivation. The western Bhil region features settled agriculture on undulating terrain. In the north, Sahariyas show a high reliance on non-timber forest produce like herbs and honey to supplement their subsistence.

125. (A) A continuous but slow shift from rural to urban settlements
Recent trends in tribal demography indicate a continuous but slow shift from rural to urban settlements. As forest resources deplete and agricultural land becomes limited, more tribal individuals migrate to towns and cities for employment. While the vast majority still live in villages, this increasing urbanization is slowly changing the traditional geographical distribution of Scheduled Tribes across the various districts.

126. (A) The President of India
The power to alter or redefine the geographical boundaries of Scheduled Areas under the Fifth Schedule rests solely with the President of India. While the state government can make

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recommendations, the final legal authority is the President. This ensures that changes to these sensitive administrative zones are handled at the highest level of the constitutional framework, providing a layer of protection.

127. (C) Fifth Five Year Plan
The Tribal Sub-Plan strategy was formally introduced during the Fifth Five Year Plan. It was designed to ensure that a portion of the total plan funds is specifically earmarked for the development of tribal areas and communities in proportion to their population. This approach marked a significant shift toward more targeted and area-based planning for the welfare of Scheduled Tribes in India.

128. (B) Dispersed on hillocks to ensure proximity to individual farm fields
The houses of the Bhil tribe in western Madhya Pradesh are traditionally dispersed on hillocks. This arrangement is an ecological and social adaptation that ensures each family is located close to its own farm fields. This dispersed settlement pattern also provides natural drainage during the monsoon and maintains a level of independence and distance between households, which is a characteristic feature.

129. (A) Bharia - Khargone
The pair matching the Bharia tribe with Khargone is incorrect. The Bharia community is primarily located in the Chhindwara district, especially in the Patalkot valley. Khargone is part of the western tribal belt dominated by the Bhil and Bhilala tribes. Accurate geographical mapping is essential for understanding where specific indigenous groups are concentrated and for the effective delivery of welfare services.

130. (C) Increase in tribal shifting cultivation acreage
Deforestation has several negative impacts on tribal geography, including the loss of forest-based livelihoods and forced migration. However, it does not lead to an increase in shifting cultivation acreage. In fact, deforestation and strict forest laws have significantly reduced the land available for traditional practices like Bewar. Most tribes have been forced to transition to settled agriculture or wage labor.

131. (C) Rugged topography and dispersed settlement patterns
The most significant deterrent to developing infrastructure in tribal belts is the rugged topography and dispersed settlement patterns. In districts with hilly terrain and scattered hamlets, building roads, schools, and health centers is both difficult and expensive. This geographical challenge makes it harder to provide consistent government services, contributing to the persistent gap in development indicators between tribal areas and plains.

132. (A) Higher social status and economic participation of tribal women
The high tribal sex ratio in districts like Balaghat is often attributed to the relatively high social status and economic participation of tribal women. In many tribal societies, women play a crucial role in agricultural and forest-based labor and have more freedom in social matters compared to traditional non-tribal rural societies. This egalitarian culture contributes to better survival rates for females.

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133. (B) Gondwana
The Gond tribe is deeply culturally and historically rooted in the region known as Gondwana. This vast area, which once encompassed large parts of central India, including modern-day Madhya Pradesh, was ruled by various Gond dynasties. Even today, the name Gondwana remains a powerful symbol of tribal identity and historical sovereignty for the Gonds, reflecting their long-standing presence and influence.

134. (C) A Bhil sub-group with Rajput lineage in Western Madhya Pradesh
Geographically, the Bhilala are categorized as a Bhil sub-group with Rajput lineage, primarily residing in western Madhya Pradesh. They are considered socially superior within the tribal hierarchy and are major landholders in districts like Alirajpur and West Nimar. Their culture is a blend of Bhil traditions and Rajput influences, making them a significant and influential community in the state's west.

135. (C) Extent of alluvial plains and intense urbanization
Inter-district variation in Madhya Pradesh shows that tribal concentration is generally higher in

forested and hilly regions and lower in alluvial plains and highly urbanized areas. This inverse relationship exists because tribal communities historically found refuge in rugged terrains, while plains and urban corridors attracted non-tribal populations for intensive agriculture and industry. Thus, urbanization often coincides with a lower tribal proportion.

136. (A) The Vindhyan Escarpment and Narmada Valley
The Vindhyan Escarpment and the Narmada Valley serve as a natural geographical divide in Madhya Pradesh. To the north of this line lies the Sahariya belt, characterized by semi-arid ravines. To the south is the Gond belt and other highland tribes of the Satpura and Maikal ranges. This major terrain feature has historically influenced the migration, settlement, and cultural differentiation.

137. (D) Datia
In Datia district, the Scheduled Tribe population constitutes less than 5 percent of the total population. Like other districts in the northern plains of Madhya Pradesh, Datia has a very low tribal density compared to the southwestern and southeastern districts. Its demographic composition is dominated by other social groups, reflecting the historical and geographical patterns where tribes are fewer in northern plains.

138. (C) Around 25-30%
Approximately 25-30 percent of Madhya Pradesh's geographical area is covered under forest, which serves as the primary habitat for its tribal population. These forested regions, concentrated in the Satpura, Vindhya, and Maikal ranges, provide the essential resources for the traditional livelihoods of Gonds, Baigas, and Bharias. The health of these forest ecosystems is directly linked to tribal socio-economic well-being.

139. (A) Outsiders or non-tribal exploiters
In the historical and geographical context of tribal movements, the term Diku was used to refer to outsiders or non-tribal exploiters. This included moneylenders, traders, and officials who entered tribal lands and often disrupted traditional social and economic systems. The term reflects the historical tension between indigenous people and external groups who were perceived as threats to tribal land and culture.

140. (C) Empowering Gram Sabhas to manage community resources and forest produce
The enforcement of the PESA Act in Scheduled Areas empowers Gram Sabhas to manage community resources and minor forest produce. This leads to a more decentralized administrative outcome where local tribal communities have greater control over their traditional geographical territories. By giving legal authority to village assemblies, the act aims to protect tribal livelihoods and ensure that development projects match community interests.

141. (C) Pardhan
Among the Gond community, the Pardhan sub-group is traditionally associated with the roles of priesthood and storytelling. They serve as the chroniclers of Gond history and genealogy, preserving the tribe's oral traditions and myths through songs and recitations. Geographically, they are found wherever Gonds are settled, maintaining a symbiotic relationship as the cultural and spiritual advisors to the larger community.

142. (C) A is true but R is false.
The Baiga tribe is indeed classified as a Particularly Vulnerable Tribal Group, but the reason provided is false. They do not have high levels of modern mechanization; rather, they are recognized for their traditional practices and extremely low literacy rates. Their classification is based on their unique culture and vulnerability, necessitating specialized government support to ensure their socio-economic development.

143. (B) Bhil and Bhilala
The tribal population in Dhar district is predominantly composed of the Bhil and Bhilala communities. As part of the western tribal zone, Dhar has a very high absolute number of Scheduled Tribes. These groups are primarily involved in agriculture, often practicing it on undulating terrain. Their culture, including the famous Bhagoria festival, defines the social and demographic character of this district.

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144. (C) Dependence on agriculture, forests, and lack of modern skills
The low urbanization rate among Scheduled Tribes in Madhya Pradesh is primarily due to their heavy dependence on agriculture, forest produce, and a lack of modern industrial skills. Many tribal communities have limited access to the higher education and vocational training needed for formal urban employment. Consequently, they remain rooted in their traditional rural habitats, where life is tied to the environment.

145. (D) Dindori
Dindori district is known for having a high tribal population density in its forested tracts. Located in the eastern part of the state, it is home to large numbers of Gonds and Baigas. Its rugged, forested geography has preserved a high concentration of indigenous residents, making it a key area for the study of forest-dependent tribal livelihoods and the implementation of development programs.

146. (D) Chhattisgarh
The Oraon tribe in Madhya Pradesh is largely confined to the eastern border districts adjacent to Chhattisgarh. This geographical distribution is part of a larger tribal belt that extends into Jharkhand and Chhattisgarh. In Madhya Pradesh, they are found in districts like Singrauli and Anuppur. Their presence in this border region reflects the historical movement and contiguous settlement of tribal groups.

147. (B) Mahua and Chironji
In the Satpura and Vindhya regions, Mahua and Chironji are crucial non-timber forest products that support the tribal economy. Mahua flowers are used for food and traditional beverages, while Chironji seeds are a valuable commodity sold in markets. These forest resources provide a vital source of seasonal income and nutrition for tribes, highlighting the importance of forest conservation for economic stability.

148. (A) P-2, Q-1, R-4, S-3
Cultural markers in Madhya Pradesh are region-specific. The Bhagoria dance is central to the Bhil culture in Jhabua and Alirajpur. Karma is a famous dance of the Gond and Baiga tribes in Mandla and Dindori. The Dahka dance is associated with the Kol tribe in the eastern districts, while Lahnagi is a traditional dance of the Sahariya community in the north.

149. (C) The northeastern districts of Rewa and Satna
A map showing the distribution of the Kol tribe would have the highest density in the northeastern districts of Rewa and Satna. This region, part of the Simple plateau, is the historical and demographic core for the Kols in Madhya Pradesh. Their concentration here distinguishes the northeastern tribal landscape from the Bhil-dominated west or the Gond-dominated south and southeast regions.

150. (D) PVTGs make up the absolute majority of the tribal population in the state.
Gonds and Bhils are the largest tribes in Madhya Pradesh, and the vast majority of tribes live in rural areas. However, Particularly Vulnerable Tribal Groups do not make up the absolute majority of the tribal population. While groups like the Baiga and Sahariya are significant, they constitute only a fraction of the state's total 1.53 crore tribal population.

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CHAPTER 02
Constitutional Provisions Related to Tribes

1. The provisions of the Fifth Schedule of the Constitution apply to the administration and control of Scheduled Areas and Scheduled Tribes in any State EXCEPT:
(A) Assam, Meghalaya, Tripura, and Mizoram
(B) Maharashtra, Gujarat, Rajasthan, and Himachal Pradesh
(C) Andhra Pradesh, Telangana, and Jharkhand
(D) Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha

2. The concept of "Autonomous District Councils" (ADCs) is a primary feature of which constitutional provision?
(A) Fifth Schedule
(B) Article 371
(C) Sixth Schedule
(D) PESA Act

3. Under Article 342(1), if the President is specifying Scheduled Tribes in relation to a State, whose consultation is constitutionally mandated before issuing the public notification?
(A) The Chief Minister of the State
(B) The Tribes Advisory Council
(C) The Governor of the State
(D) The State Legislature

4. Match the constitutional articles in List I with their key concepts in List II:
List I: (Article)
P. Article 164(1)
Q. Article 243D
R. Article 244(1)
S. Article 275(1)
List II: (Key Concept)
1. Reservation of seats for STs in Panchayats
2. Administration of Scheduled Areas
3. Grants from the Union to certain States for tribal welfare
4. Minister in charge of tribal welfare
(A) P-3, Q-2, R-1, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-4, R-3, S-2

5. What is the primary role of the Tribes Advisory Council (TAC) as defined in the Fifth Schedule?
(A) To enact legislative laws regarding various tribal land rights
(B) To advise on ST welfare and advancement referred by the Governor
(C) To prepare the detailed state budget for general tribal welfare
(D) To adjudicate legal disputes between specific tribal communities

6. According to Article 164(1) of the Constitution, which of the following states is constitutionally mandated to have a Minister in charge of tribal welfare?
(A) Uttar Pradesh
(B) Madhya Pradesh
(C) Punjab
(D) Haryana

7. Which of the following is the definitive reference for defining Scheduled Tribes under Article 366 (25) of the Constitution of India?
(A) Ethnic groups formally identified by the Anthropological Survey of India
(B) Tribes or tribal communities deemed so under Article 342
(C) Communities listed independently by the Ministry of Tribal Affairs
(D) Tribes officially declared as such by the respective State Legislatures

8. No regulation made by the Governor under Paragraph 5 of the Fifth Schedule regarding peace and good government in Scheduled Areas shall have effect until it has been assented to by:
(A) The Prime Minister
(B) The President
(C) The Chief Justice of the High Court
(D) The State Legislative Assembly

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9. Which constitutional article allows the State to make provisions for reservation in matters of promotion for Scheduled Castes and Scheduled Tribes?
(A) Article 15(5)
(B) Article 16(4A)
(C) Article 16(4B)
(D) Article 335

10. Which constitutional functionary is required to make a report annually, or whenever so required, regarding the administration of the Scheduled Areas in a State?
(A) The Chief Minister to the Governor
(B) The Chairman of the Tribes Advisory Council to the President
(C) The Governor to the President
(D) The District Collector to the Chief Minister

11. Consider the following statements regarding the administration of Scheduled Areas:
I. Article 244(1) provides for the administration of Scheduled Areas in states other than Assam, Meghalaya, Tripura, and Mizoram.
II. The President holds the power to alter the boundaries of a Scheduled Area.
III. The Governor can repeal or amend any Act of Parliament concerning a Scheduled Area, subject to the President's assent.
IV. The Union Government can give directions to a State concerning the administration of its Scheduled Areas.
V. The Fifth Schedule completely exempts Scheduled Areas from the judicial jurisdiction of the High Court.
Which of the above statements are correct?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, and IV only

12. Match the constitutional articles in List I with their subject matter in List II:
List I: (Constitutional Article)
P. Article 15(4)
Q. Article 16(4)
R. Article 19(5)
S. Article 46
List II: (Subject Matter)
1. Protection of interests of Scheduled Tribes regarding movement and settlement
2. Promotion of educational and economic interests of STs
3. Special provision for advancement of socially and educationally backward classes
4. Reservation of appointments or posts in public employment
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-1, S-3

13. Why does the Sixth Schedule of the Indian Constitution NOT apply to Madhya Pradesh?
(A) It applies to specific North-Eastern states to provide for district councils
(B) The state lacks a sufficiently recognized or distinct Scheduled Tribe population
(C) The state government voluntarily opted out during the Constituent Assembly debates
(D) The local tribal population is entirely assimilated and requires no provisions

14. Which authority has the power to make rules prescribing or regulating the number of members, mode of appointment, and the conduct of meetings of the Tribes Advisory Council?
(A) The State Legislature
(B) The Parliament
(C) The Governor
(D) The President

15. Article 46 also directs the State to protect the Scheduled Castes and Scheduled Tribes from:
(A) Cultural assimilation by dominant groups
(B) Forced displacement due to industrialization
(C) Taxation on agricultural income
(D) Social injustice and all forms of exploitation

16. Which authority is empowered under the Constitution to initially specify the tribes or tribal communities as Scheduled Tribes in relation to a State or Union Territory?
(A) The President of India
(B) The Parliament of India
(C) The Governor of the concerned State
(D) The National Commission for Scheduled Tribes

17. Article 19(1)(d) guarantees the right to move freely throughout the territory of India, and

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19(1)(e) guarantees the right to reside and settle in any part. Under which clause can the State impose reasonable restrictions on these rights for the protection of the interests of any Scheduled Tribe?
(A) Article 19(5)
(B) Article 19(2)
(C) Article 19(4)
(D) Article 19(6)

18. In Madhya Pradesh, which of the following districts is NOT fully or partially covered under the Fifth Schedule areas?
(A) Bhind
(B) Jhabua
(C) Mandla
(D) Barwani

19. Consider the following statements regarding the differences between the Fifth and Sixth Schedules:
I. The Fifth Schedule relies on the Tribes Advisory Council, whereas the Sixth Schedule creates Autonomous District Councils.
II. Under the Sixth Schedule, District Councils have substantial legislative and judicial powers, which are absent in the Fifth Schedule.
III. The Fifth Schedule areas are found in central and peninsular India, while the Sixth Schedule applies to specific northeastern states.
IV. Madhya Pradesh contains extensive Sixth Schedule areas alongside Fifth Schedule areas.
Which of the above statements are correct?
(A) I, III, and IV only
(B) II, III, and IV only
(C) I, II, III, and IV
(D) I, II, and III only

20. The following item consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The Governor can make regulations prohibiting or restricting the transfer of land by or among members of the Scheduled Tribes in a Scheduled Area.
Reason (R): The Fifth Schedule grants special powers to the Governor for the peace and good government of any area in a State which is a Scheduled Area.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. Which constitutional amendment excluded Bihar from the list of states required to have a Minister in charge of tribal welfare under Article 164(1) and added Chhattisgarh and Jharkhand to it?
(A) 89th Amendment Act, 2003
(B) 91st Amendment Act, 2003
(C) 94th Amendment Act, 2006
(D) 86th Amendment Act, 2002

22. What does the term "Scheduled Areas" mean in the context of the Fifth Schedule of the Constitution?
(A) Areas designated by the Supreme Court for tribal autonomous governance
(B) Such areas as the President may by order declare to be Scheduled Areas
(C) Areas with more than 90 percent tribal population across India
(D) Areas governed exclusively by the Sixth Schedule provisions

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23. If the number of Scheduled Tribe representatives in the State Legislative Assembly is less than the number of seats required to be filled by them in the Tribes Advisory Council, how are the remaining seats filled?
(A) By nomination of non-tribal MLAs
(B) By conducting direct elections among the tribal population
(C) By appointing civil society representatives working for tribal welfare
(D) By members of those tribes appointed by the Governor

24. The 82nd Constitutional Amendment Act, 2000, inserted a provision in Article 335 to enable the State to:
(A) Eliminate the creamy layer criteria for STs in all government positions
(B) Guarantee proportionate representation of STs in the private corporate sector

(C) Mandate fixed reservations for STs in the Rajya Sabha and State Councils
(D) Allow relaxation in qualifying marks or standards of evaluation for SCs/STs

25. The Sixth Schedule of the Constitution provides for the administration of tribal areas in which of the following states?
(A) Manipur, Nagaland, Arunachal Pradesh, and Sikkim
(B) Assam, Meghalaya, Tripura, and Mizoram
(C) Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha
(D) Assam, Nagaland, Meghalaya, and Manipur

26. Once a Presidential Order under Article 342 has been issued specifying the list of Scheduled Tribes for a State, which constitutional body has the exclusive power to include or exclude a community from that list?
(A) The President of India
(B) The Supreme Court of India
(C) The Ministry of Tribal Affairs
(D) The Parliament of India

27. Article 46 of the Directive Principles of State Policy explicitly directs the State to promote with special care the educational and economic interests of:
(A) Weaker sections, particularly the Scheduled Castes and Scheduled Tribes
(B) Only those Scheduled Tribes residing in notified or reserved forest areas
(C) All religious minorities and members of the Anglo-Indian communities
(D) All citizens living below the poverty line regardless of caste or tribe

28. Consider the following statements regarding the Tribes Advisory Council (TAC) under the Fifth Schedule:
I. A TAC must be established in each State having Scheduled Areas.
II. A TAC can consist of a maximum of 30 members.
III. Three-fourths of its members must be representatives of the Scheduled Tribes in the Legislative Assembly of the State.
Which of the above statements is/are correct?
(A) I and III only
(B) I and II only
(C) II and III only
(D) I, II and III

29. Which provision was added by the First Amendment Act, 1951, empowering the State to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the SCs and STs?
(A) Article 16(4)
(B) Article 16(4A)
(C) Article 15(4)
(D) Article 19(5)

30. Under the Fifth Schedule, the Governor by public notification may direct that any particular Act of Parliament or of the Legislature of the State:
(A) Shall completely replace the existing customary laws of the Scheduled Tribes
(B) Shall only be implemented following a mandatory referendum in the Scheduled Area
(C) Shall be subject to a special judicial review process by local tribal courts
(D) Shall not apply or shall apply subject to specified exceptions or modifications

31. On what basis is the number of seats reserved for Scheduled Tribes in the Legislative Assembly of a State determined under Article 332?
(A) Fixed at a standard twenty percent for all states and territories
(B) Determined by the Delimitation Commission without demographic constraints
(C) In proportion to the tribal population compared to the state's total
(D) Based on the specific historical backwardness of tribes in that state

32. Which section of the Madhya Pradesh Land Revenue Code, 1959 explicitly restricts the transfer of tribal land to non-tribals?
(A) Section 100
(B) Section 165(6)
(C) Section 142
(D) Section 250

33. Which Article of the Constitution provides for grants-in-aid from the Consolidated Fund of India to states to meet the costs of schemes of development undertaken by the State with

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the approval of the Government of India for the purpose of promoting the welfare of the Scheduled Tribes?
(A) Article 280
(B) Article 275(1)
(C) Article 282
(D) Article 266

34. Match the constitutional terms in List I with their roles in List II:
List I: (Constitutional Term/Authority)
P. Article 366 (25)
Q. Parliament
R. President
S. Governor
List II: (Role/Definition)
1. Power to issue initial notification of ST list
2. Power to enact law amending the ST list
3. Defines who Scheduled Tribes are
4. Submits annual report on Scheduled Areas
(A) P-3, Q-1, R-2, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-2, R-1, S-4

35. What is the composition of the National Commission for Scheduled Tribes (NCST) under Article 338A?
(A) A Chairperson, a Vice-Chairperson, and three other Members
(B) A Chairperson and three other members
(C) A Chairperson, a Vice-Chairperson, and five other Members
(D) Only a Chairperson and a Vice-Chairperson

36. Under Article 243T of the Constitution, reservation of seats for Scheduled Tribes in Municipalities is based on:
(A) The proportion of their population to the total Municipal area population
(B) A fixed statutory percentage of fifteen percent across all Indian states
(C) The individual discretion of the concerned State Election Commission
(D) Specific recommendations of the National Commission for Scheduled Tribes

37. Under Article 243M, the provisions of Part IX of the Constitution relating to Panchayats shall NOT apply to:
(A) Scheduled Areas and Tribal Areas as referred to in Article 244
(B) Any urban agglomeration with a total population over one million
(C) States that have not yet enacted the Right to Education Act
(D) Regions dominated primarily by particular linguistic minorities

38. Under which specific constitutional power did the State of Madhya Pradesh establish its Tribal Welfare Department?
(A) Article 243G
(B) Article 338A
(C) Article 275
(D) Proviso to Article 164(1)

39. Which Article states that nothing in Article 15 or in sub-clause (g) of clause (1) of Article 19 shall prevent the State from making any special provision, by law, for the advancement of any socially and educationally backward classes of citizens or for the SCs and STs in so far as such special provisions relate to their admission to educational institutions?
(A) Article 15(3) regarding special provisions for women and children
(B) Article 16(4) regarding reservation in appointments for backward classes
(C) Article 29(2) regarding non-discrimination in admission to institutions
(D) Article 15(5) regarding special provisions for admission to institutions

40. As per the 104th Constitutional Amendment Act, 2019, the reservation of seats for SCs and STs in the Lok Sabha and State Assemblies has been extended up to:
(A) 2025
(B) 2030
(C) 2035
(D) 2040

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41. Consider the following statements regarding the inclusion of a community into the list of Scheduled Tribes:
I. The process usually begins with the recommendation from the concerned State Government.
II. The recommendation requires the concurrence of the Registrar General of India (RGI).

III. The National Commission for Scheduled Tribes must also approve the proposal.
IV. The inclusion can finally be done through an executive order by the President.
V. An Act of Parliament is required to amend the existing list.

Which of the above statements are correct?
(A) I, II, IV, and V only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

42. Match the contexts in List I with their corresponding seat allocations in List II:
List I: (Tribal Demography Context)
P. Total Lok Sabha seats reserved for STs (All India)
Q. Total Lok Sabha seats reserved for STs in MP
R. Total MP Legislative Assembly seats reserved for STs
S. Total MP Legislative Assembly seats
List II: (Seat Allocation)
1. 47 (All India)
2. 6
3. 230
4. 47 (MP Assembly)
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-1, Q-2, R-4, S-3
(D) P-2, Q-4, R-1, S-3

43. In the context of constitutional provisions for STs, the Supreme Court's landmark judgment in Samatha v. State of Andhra Pradesh (1997) primarily dealt with:
(A) Mandatory reservation in promotions for all Scheduled Tribe employees
(B) Transfer of tribal land to non-tribals or private entities in Scheduled Areas
(C) Constitutional delimitation of specific tribal electoral constituencies
(D) Validity of establishing a separate National Commission for Scheduled Tribes

44. By whom are the Chairperson, Vice-Chairperson, and other Members of the National Commission for Scheduled Tribes appointed?
(A) The Prime Minister of India on the advice of the Cabinet
(B) The Chief Justice of India through a judicial collegium
(C) The Union Minister of Tribal Affairs via an executive order
(D) The President, by warrant under his hand and seal

45. Which Article of the Constitution establishes the framework for providing political representation to Scheduled Tribes at the local self-government level in rural areas?
(A) Article 243T
(B) Article 244
(C) Article 243D
(D) Article 275

46. To extend the provisions of Part IX (Panchayats) of the Constitution to the Scheduled Areas, subject to exceptions and modifications, Parliament enacted which of the following legislations?
(A) The Forest Rights Act, 2006
(B) The Panchayats (Extension to the Scheduled Areas) Act, 1996
(C) The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989
(D) The Protection of Civil Rights Act, 1955

47. The constitutional protection ensuring that the tribal identity is not compromised while promoting developmental goals is a reflection of which fundamental philosophy of tribal administration in India, often associated with Jawaharlal Nehru?
(A) Assimilationism
(B) Tribal Panchsheel
(C) Isolationism
(D) Mainstreaming

48. The reservations of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and State Assemblies were initially provided for a period of 10 years. Under which Article is the expiration of this reservation period defined (and subsequently extended by amendments)?
(A) Article 330
(B) Article 334
(C) Article 332
(D) Article 335

49. Consider the following constitutional provisions related to tribal education and language:
I. Article 15(4) enables special provisions for

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educational advancement of STs.
II. Article 29(1) protects the right of STs to conserve their distinct language, script, or culture.
III. Article 350A provides for instruction in the mother-tongue at the primary stage of education.
IV. Article 46 directs the State to promote the educational interests of STs.

Which of the above statements are correct?
(A) I, II, III, and IV
(B) I and IV only
(C) II, III, and IV only
(D) I, II, and IV only

50. The following item consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The Union and every State Government shall consult the National Commission for Scheduled Tribes on all major policy matters affecting Scheduled Tribes.
Reason (R): Article 338A clause (9) constitutionally mandates this consultation process to ensure the protection and advancement of the STs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

51. The constitutional mandate that at least one-third of the total number of seats reserved under Article 243D for SCs and STs in Panchayats shall be reserved for women belonging to these categories aims to ensure:
(A) Broad economic parity among tribal families
(B) General educational advancement of tribal women
(C) Fair religious representation in local bodies
(D) Intersectional political empowerment of ST women

52. Article 332 of the Constitution guarantees the reservation of seats for Scheduled Castes and Scheduled Tribes in:
(A) The Rajya Sabha
(B) The State Legislative Councils
(C) The Municipal Corporations
(D) The Legislative Assemblies of the States

53. The establishment of the National Commission for Scheduled Tribes (NCST) as a separate constitutional body was facilitated by amending Article 338 and inserting Article 338A. Which constitutional amendment achieved this?
(A) 86th Amendment Act, 2002
(B) 91st Amendment Act, 2003
(C) 89th Amendment Act, 2003
(D) 97th Amendment Act, 2011

54. Article 15(5) was inserted into the Indian Constitution by which Amendment Act?
(A) 77th Amendment Act, 1995
(B) 81st Amendment Act, 2000
(C) 93rd Amendment Act, 2005
(D) 103rd Amendment Act, 2019

55. Which constitutional provision acts as the fundamental safeguard against the exploitation of tribal communities, explicitly prohibiting human trafficking and forced labor (begar)?
(A) Article 23
(B) Article 14
(C) Article 17
(D) Article 21

56. According to Article 330 of the Constitution, seats shall be reserved in the House of the People (Lok Sabha) for:
(A) Scheduled Castes and Scheduled Tribes
(B) Anglo-Indians exclusively
(C) Women and Children
(D) Socially and Educationally Backward Classes

57. What happens if a person belonging to a Scheduled Tribe in Madhya Pradesh migrates permanently to another state where their community is not listed as a Scheduled Tribe?
(A) They lose ST status for state benefits in the new state
(B) They automatically receive ST status in the new state
(C) They are granted ST status by a specific central order
(D) They are classified as OBC members in the new state

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58. Consider the following statements regarding Article 335 of the Constitution:
I. It requires the claims of the members of SCs and STs to be taken into consideration in public employment.
II. Such claims are subject to the maintenance of efficiency of administration.
III. It categorically prohibits any relaxation in qualifying marks for STs in departmental examinations.
Which of the above statements are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

59. The recognition and protection of tribal customs and personal laws are primarily shielded from general parliamentary legislations under which Schedule in applicable areas?
(A) Second Schedule
(B) Third Schedule
(C) Sixth Schedule
(D) Seventh Schedule

60. While investigating any matter referred to it, the National Commission for Scheduled Tribes (NCST) has all the powers of a:
(A) Criminal Court
(B) Civil Court trying a suit
(C) High Court exercising writ jurisdiction
(D) Tribunal constituted under the Armed Forces Tribunal Act

61. The "Creamy Layer" for exclusion from reservation benefits is applicable under constitutional jurisprudence to:
(A) Scheduled Castes only
(B) Scheduled Tribes only
(C) Other Backward Classes (OBCs) only
(D) Both Scheduled Castes and Scheduled Tribes

62. Which of the following constitutional provisions aims to ensure that Scheduled Tribes are not deprived of administrative efficiency while considering their claims to public services?
(A) Article 335
(B) Article 14
(C) Article 16
(D) Article 340

63. Under the provisions of the Fifth Schedule, if any contradiction arises between a state law and a regulation made by the Governor for a Scheduled Area, which legal instrument prevails?
(A) The Governor's regulation with the President's assent
(B) The standard state law passed by the local legislature
(C) The state law, if passed by a special legislative majority
(D) A formal resolution passed by the local Gram Panchayat

64. Match the contexts in List I with their state or area applicability in List II:
List I: (Tribal Demography Context)
P. State with maximum ST population in India
Q. State lacking ST population completely
R. Sixth Schedule Area
S. Fifth Schedule Area
List II: (State/Area Applicability)
1. Punjab
2. Madhya Pradesh
3. Meghalaya
4. Jharkhand
(A) P-1, Q-2, R-4, S-3
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-3, S-4
(D) P-2, Q-1, R-4, S-3

65. In states that have Scheduled Tribes but no Scheduled Areas, can a Tribes Advisory Council be established?
(A) Yes, if the President so directs.
(B) No, it is strictly limited to states with Scheduled Areas.
(C) Yes, if the Parliament passes a resolution to that effect.
(D) Yes, if the Chief Minister issues an executive order.

66. Is the Governor of a State containing Scheduled Areas bound by the advice of the Tribes Advisory Council while making regulations under the Fifth Schedule?
(A) Governor must consult the Council, but final decision rests with the President
(B) Yes, the advice is fully binding and the Governor cannot deviate from it
(C) The Governor does not need to consult the

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Council for making regulations
(D) The Governor is bound only if the Council passes the advice unanimously

67. Under the constitutional framework, the term "Scheduled Areas" is defined as areas with a preponderance of tribal population, compactness of size, and:
(A) A highly developed or modernized industrial infrastructure
(B) A complete absence of formal or modern educational systems
(C) Economic backwardness relative to the neighboring regions
(D) Complete exclusion from the standard state administrative boundaries

68. To achieve the objective of Article 243M, the Bhuria Committee recommendations led to the enactment of which important act for tribal areas?
(A) Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006
(B) Panchayats (Extension to the Scheduled Areas) Act, 1996
(C) Minimum Wages Act, 1948
(D) Right to Fair Compensation and Transparency in Land Acquisition Act, 2013

69. Which of the following is considered the primary constitutional limitation on the legislative power of a State Legislature concerning Fifth Schedule areas?
(A) Governor's power to modify or restrict application of laws
(B) The direct legislative veto power of the Tribes Advisory Council
(C) The overriding authority of the National Commission for Scheduled Tribes
(D) The requirement of a local referendum for any law to be applicable

70. Which constitutional provision prohibits a non-tribal from permanently settling in tribal areas to protect the tribal demographics and resources, subject to specific state laws?
(A) Article 21 regarding life and personal liberty
(B) Article 25 regarding freedom of religious practice
(C) Article 19(5) which permits restrictions on movement
(D) Article 29(1) regarding conservation of tribal culture

71. Consider the following constitutional bodies or offices related to tribal welfare:
I. Minister in charge of tribal welfare (Article 164)
II. Tribes Advisory Council (Fifth Schedule)
III. National Commission for Scheduled Tribes (Article 338A)
IV. Autonomous District Councils (Sixth Schedule)
V. Commissioner for Linguistic Minorities (Article 350B)
Which of the above correctly represent the bodies or offices specifically mandated by the Constitution exclusively or primarily for tribal populations?
(A) I, II, III, and IV only
(B) II, III, and IV only
(C) I, II, III, IV, and V
(D) I, III, and IV only

72. Match the constitutional protections in List I with their corresponding Fundamental Right articles in List II:
List I: (Constitutional Protections)
P. Equality of opportunity in matters of public employment
Q. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth
R. Protection against untouchability
S. Protection of life and personal liberty
List II: (Specific Fundamental Right Article)
1. Article 15
2. Article 16
3. Article 21
4. Article 17
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-1, Q-2, R-4, S-3

73. Under the Constitution, what is the mandatory requirement for reducing or increasing the boundaries of an existing Scheduled Area?
(A) Passing a bill with a two-thirds majority in Parliament
(B) Approval of the Supreme Court of India
(C) Unanimous resolution of the State

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(D) An order passed by the President of India

74. Which part of the Indian Constitution deals exclusively with the Scheduled and Tribal Areas?
(A) Part XI
(B) Part XII
(C) Part X
(D) Part IX

75. Under Article 243D, out of the total number of seats reserved for Scheduled Tribes in a Panchayat, what proportion must be reserved for women belonging to the Scheduled Tribes?
(A) Not less than one-fourth
(B) Not less than one-third
(C) Exactly one-half
(D) Determined by the State Legislature arbitrarily

76. Which committee or commission's criteria are historically referenced for defining the characteristics of Scheduled Tribes, such as primitive traits, distinctive culture, geographical isolation, shyness of contact, and backwardness?
(A) Sarkaria Commission
(B) Kothari Commission
(C) Mandal Commission
(D) Lokur Committee

77. Regarding the reservation of seats in the Madhya Pradesh Legislative Assembly, how many seats are reserved for the Scheduled Tribes out of the total 230 seats?
(A) 35
(B) 41
(C) 47
(D) 52

78. The 81st Amendment Act of 2000 added Article 16(4B) to the Constitution. What does it provide for regarding SCs and STs?
(A) It permanently ends the provision of reservation in promotions
(B) It mandates the inclusion of tribal languages in the Eighth Schedule
(C) It exempts all Scheduled Areas from the burden of state taxation
(D) It allows carrying forward unfilled reserved vacancies without a ceiling

79. Consider the following statements regarding the National Commission for Scheduled Tribes (NCST):
I. It investigates and monitors all matters relating to the safeguards provided for STs under the Constitution.
II. It is obliged to present to the President an annual report upon the working of those safeguards.
III. Its reports are strictly confidential and cannot be laid before Parliament.
IV. It can participate and advise on the planning process of socio-economic development of the STs.
Which of the above statements is incorrect?
(A) I and II only
(B) III only
(C) II and IV only
(D) I, III, and IV only

80. The following item consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The Sixth Schedule provisions are more robust in providing autonomy to tribal areas compared to the Fifth Schedule.
Reason (R): The Sixth Schedule establishes Autonomous District Councils with legislative, judicial, and executive powers over specific subjects.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Which provision of the Constitution enables the Central Government to fund specific development projects for the Scheduled Tribes in Madhya Pradesh?
(A) Article 282
(B) Article 265
(C) First Proviso to Article 275(1)
(D) Article 338A

82. How does the constitutional framework address the linguistic rights of tribal populations?
(A) Article 29 guarantees the right to conserve language and culture
(B) It mandates a policy of assimilation into the

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state language
(C) It accords tribal languages national language status automatically
(D) It restricts primary education exclusively to Hindi or English

83. The "Tribes Advisory Council" must consist of not more than twenty members. What fraction of these must be representatives of Scheduled Tribes in the Legislative Assembly of the State?
(A) One-half
(B) Two-thirds
(C) Three-fourths
(D) Four-fifths

84. The term "Anglo-Indian" was historically bundled with ST/SC reservations in the Lok Sabha. Which amendment recently removed the special representation for the Anglo-Indian community while extending it for SCs and STs?
(A) 102nd Amendment Act
(B) 103rd Amendment Act
(C) 104th Amendment Act
(D) 105th Amendment Act

85. The PESA Act, 1996, operationalizing constitutional principles in Fifth Schedule areas, grants sweeping powers primarily to the:
(A) District Collector
(B) Zila Parishad
(C) Gram Sabha
(D) State Legislature

86. Which specific constitutional article empowers Parliament to make laws to give effect to international agreements, sometimes utilized to justify legislation protecting indigenous rights corresponding to international tribal conventions?
(A) Article 252
(B) Article 253
(C) Article 249
(D) Article 250

87. Which article ensures that there is no separate electorate for Scheduled Tribes and that the elections to reserved seats are held on the basis of joint electorates?
(A) Article 330
(B) Article 325
(C) Article 332
(D) Article 341

88. Consider the following statements about the power of the President regarding Scheduled Tribes:
I. The President can notify the ST list for a Union Territory without consulting any state authority.
II. The President can modify the ST list for a State at any time by issuing a subsequent notification.
III. The President can direct that the whole or any specified part of a Scheduled Area shall cease to be a Scheduled Area.
Which of the above statements are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II and III

89. In the event that a report of the National Commission for Scheduled Tribes concerns a matter relating to a specific State Government, the report is forwarded to:
(A) The Chief Minister, who presents it to the State Cabinet
(B) The Governor, to be laid before the State Legislature
(C) The High Court of that State for mandatory judicial review
(D) The State Tribal Welfare Minister for departmental action

90. Which of the following is NOT a fundamental right but a directive principle that serves as a constitutional basis for tribal welfare policies?
(A) Article 46
(B) Article 15(4)
(C) Article 16(4)
(D) Article 29

91. Which of the following constitutional authorities has the power to define the boundaries of an Autonomous District under the Sixth Schedule?
(A) The President
(B) The Governor of the State
(C) The State Legislature
(D) The Union Ministry of Home Affairs

92. Which constitutional article directs the Union Government to ensure that special capital

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grants are provided from the Consolidated Fund of India for raising the level of administration of the Scheduled Areas in a State?
(A) Article 280
(B) Article 266
(C) Article 275(1)
(D) Article 110

93. Article 16(4A) enables reservations in matters of promotion. Which specific condition was historically imposed by the Supreme Court for the State to exercise this power for SCs/STs?
(A) Getting formal approval from the National Commission for Scheduled Tribes
(B) Passing a separate constitutional amendment for each state jurisdiction
(C) Providing data on backwardness and inadequacy of representation
(D) Conducting a national socio-economic census every five years

94. Match the case laws in List I with their core tribal issues in List II:
List I: (Case Law/Judgment)
P. Samatha v. State of Andhra Pradesh (1997)
Q. M. Nagaraj v. Union of India (2006)
R. Kumari Madhuri Patil v. Addl. Commissioner (1994)
S. Orissa Mining Corporation v. MoEF (Niyamgiri case, 2013)
List II: (Core Tribal Issue Addressed)
1. Validation of ST certificates
2. Tribal land alienation and mining in Scheduled Areas
3. Rights of Gram Sabha under PESA and Forest Rights Act
4. Reservation in promotions for SCs/STs
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

95. What is the tenure of the Chairperson, Vice-Chairperson, and Members of the National Commission for Scheduled Tribes?
(A) 2 years
(B) 3 years
(C) 5 years
(D) 6 years or up to the age of 65 years, whichever is earlier

96. In Madhya Pradesh, the Special Central Assistance (SCA) to Tribal Sub-Scheme (TSS) is utilized primarily for:
(A) Funding for military and paramilitary deployment in tribal areas
(B) Income-generating activities and infrastructure in tribal areas
(C) Paying salaries of regular state government administrative employees
(D) Sponsoring international cultural exchange programs for local tribes

97. Under Article 15(4) of the Constitution, who is empowered to make special provisions for the advancement of Scheduled Tribes?
(A) Only the Parliament through the enactment of central laws
(B) Only the President through an executive notification
(C) Only the Supreme Court via a landmark judicial ruling
(D) The State, including Parliament and all State Legislatures

98. In the state of Madhya Pradesh, the administration of tribal affairs is majorly executed by which specific department acting under constitutional mandates?
(A) Tribal Affairs Department (Janjatiya Karya Vibhag)
(B) Department of Social Justice and Empowerment
(C) Department of Rural Development
(D) Department of Minority Welfare

99. In the context of constitutional interpretation, the Supreme Court has ruled that a person claiming to be a Scheduled Tribe must prove:
(A) Merely a valid certificate from a local state politician
(B) Affinity showing adherence to tribal customs and traditions
(C) Economic backwardness verified by annual income tax returns
(D) Residence in a forest area for a period of fifty years

100. Under Article 164(1), an exclusive Minister for Tribal Welfare is required in which of the following groups of states?
(A) Madhya Pradesh, Rajasthan, Gujarat, and

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Maharashtra
(B) Assam, Meghalaya, Tripura, and Mizoram
(C) Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha
(D) Andhra Pradesh, Telangana, Karnataka, and Kerala

101. Which of the following best explains why there is no specific reservation of seats for Scheduled Tribes in the Rajya Sabha?
(A) The Rajya Sabha represents states conceptually, not specific communities.
(B) The Constitution explicitly prohibits it under Article 330.
(C) Rajya Sabha members are elected by indirect election via state assemblies where proportional representation is already achieved by ST MLAs.
(D) The Scheduled Tribes have voluntarily opted out of Rajya Sabha representation.

102. Match the tribal safeguards in List I with their corresponding articles in List II:
List I: (Tribal Safeguards)
P. Prohibition of traffic in human beings
Q. Freedom to manage religious affairs (protecting certain customs)
R. Protection of interests of minorities (language/script)
S. Right to constitutional remedies
List II: (Corresponding Article)
1. Article 26
2. Article 32
3. Article 23
4. Article 29
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

103. The protection of tribal land against alienation to non-tribals is heavily supported by which fundamental right restricting the freedom to settle anywhere in India?
(A) Article 21
(B) Article 19(5)
(C) Article 25
(D) Article 31A

104. Are the members of the National Commission for Scheduled Tribes eligible for reappointment?
(A) No, members are strictly barred from any reappointment
(B) Yes, they are eligible for an unlimited number of terms
(C) Yes, but only with the formal approval of the Parliament
(D) Yes, they are eligible for only one additional term

105. According to the Supreme Court's interpretation, if a female member of a non-tribal community marries a male member of a Scheduled Tribe, what is her status regarding reservation benefits?
(A) She automatically becomes a member and can claim benefits
(B) She becomes a member only if she adopts the tribal religion
(C) She does not become a member or eligible for benefits
(D) She can claim benefits only in the state-level services

106. Which legal maxim or doctrine is often applied by courts when examining the interplay between Fundamental Rights (like Article 14, 19) and special provisions for STs (like Article 15(4), 16(4))?
(A) Doctrine of Eclipse
(B) Doctrine of Harmonious Construction
(C) Doctrine of Colorable Legislation
(D) Doctrine of Pith and Substance

107. The Constitution (73rd Amendment) Act, 1992 inserted Part IX in the Constitution. Article 243M exempts Scheduled Areas from its application. Which committee was constituted to study the extension of Panchayati Raj to these areas?
(A) Dileep Singh Bhuria Committee
(B) L.M. Singhvi Committee
(C) Balwant Rai Mehta Committee
(D) Ashok Mehta Committee

108. The constitutional vision for tribal integration without destroying their traditional values is best reflected in which policy approach adopted post-independence?
(A) Nehru's Tribal Panchsheel
(B) The Forward Policy
(C) Elwin's National Park Policy
(D) The Assimilation Act

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109. Does a community listed as a Scheduled Tribe in Madhya Pradesh automatically enjoy the same constitutional status and reservations if they migrate to Delhi?
(A) Yes, ST status is considered an absolute national status
(B) Yes, but only for Central Government employment purposes
(C) No, they lose their ST status permanently upon migration
(D) No, ST status is state-specific and does not transfer

110. Match the subjects in List I with their corresponding bodies or authorities in List II:
List I: (Subject)
P. Power to alter Scheduled Areas
Q. Investigating safeguards for STs
R. Advising Governor on tribal welfare
S. Notifying the first ST list for a State
List II: (Body/Authority)
1. President of India
2. National Commission for STs
3. Tribes Advisory Council
4. President of India
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-1, Q-2, R-3, S-4

111. Which schedule of the Constitution deals with the allocation of seats in the Rajya Sabha, where ST MLAs vote to elect representatives?
(A) First Schedule
(B) Third Schedule
(C) Fourth Schedule
(D) Fifth Schedule

112. If an area in Madhya Pradesh is to be newly declared as a Scheduled Area, the order must be issued by the President under which specific paragraph of the Fifth Schedule?
(A) Paragraph 4
(B) Paragraph 5
(C) Paragraph 6
(D) Paragraph 7

113. The separate National Commission for Scheduled Tribes (NCST) started functioning in 2004. Who was appointed as its first Chairperson?
(A) Urmila Singh
(B) Rameshwar Oraon
(C) Kunwar Singh
(D) Nand Kumar Sai

114. Can Parliament amend the Constitution to remove all reservations for Scheduled Tribes without any limitation?
(A) Yes, Parliament has absolute power under Article 368
(B) No, equality and affirmative action are part of the Basic Structure
(C) Yes, provided it is ratified by a national referendum
(D) No, the President of India can veto such an amendment absolutely

115. Which constitutional provision creates an exception to the Right to Equality (Article 14) and Prohibition of Discrimination (Article 15(1)) to allow the state to make special provisions for STs?
(A) Article 15(3)
(B) Article 17
(C) Article 18
(D) Article 15(4)

116. Does the Constitution of India define who exactly belongs to a "Scheduled Tribe" in terms of ethnic or anthropological criteria?
(A) Yes, Article 366 provides exhaustive anthropological criteria
(B) Yes, the Fifth Schedule lists the specific cultural traits required
(C) No, the definition is provided by the United Nations declarations
(D) No, it is left to Presidential discretion under Article 342

117. Which of the following describes the legal nature of the list of Scheduled Tribes promulgated under Article 342?
(A) It is merely advisory for the various state governments
(B) It is subject to modifications by State High Court rulings
(C) It is an administrative order lacking constitutional backing
(D) It is conclusive and cannot be altered by courts or tribunals

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118. When did the Constitution (Eighty-Ninth Amendment) Act, which bifurcated the combined National Commission for SCs and STs into two separate bodies, come into effect?
(A) 2001
(B) 2004
(C) 2006
(D) 2010

119. The constitutional framework empowers which body to oversee the implementation of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006?
(A) The Ministry of Tribal Affairs as the nodal agency
(B) The Ministry of Environment, Forest and Climate Change primarily
(C) The Supreme Court of India directly
(D) The National Green Tribunal exclusively

120. What is the status accorded to the Chairperson of the National Commission for Scheduled Tribes?
(A) Cabinet Minister in the Union Government
(B) Minister of State in the Union Government
(C) Secretary to the Government of India
(D) Judge of the Supreme Court

121. Which of the following Articles directs that the State shall endeavor to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups, often applied to tribal groups?
(A) Article 350A regarding mother-tongue instruction at primary stage
(B) Article 343 regarding the official language of the Indian Union
(C) Article 347 regarding special provisions for language of a section
(D) Article 351 regarding directives for development of Hindi language

122. How does the constitutional framework balance the goal of tribal development with the preservation of tribal identity?
(A) By enforcing uniform civil codes across all tribal areas strictly
(B) By isolating tribes completely and preventing any state investment
(C) By dissolving tribal identities into standard caste hierarchies
(D) By creating Scheduled Areas and protecting tribal customary laws

123. The total population of Scheduled Tribes in Madhya Pradesh as per the 2011 Census is approximately:
(A) 15.6% of the state's total population
(B) 21.1% of the state's total population
(C) 25.5% of the state's total population
(D) 30.2% of the state's total population

124. Arrange the following steps for the inclusion of a new community into the Scheduled Tribes list in the correct order:
I. Approval by the Union Cabinet
II. Recommendation by the State Government
III. Assent by the President of India (or passage of the amendment bill by Parliament for an existing list)
IV. Concurrence by the National Commission for Scheduled Tribes
V. Clearance by the Registrar General of India
(A) II, I, V, IV, III
(B) II, V, IV, I, III
(C) V, II, I, III, IV
(D) I, II, V, IV, III

125. Under Article 164(1), the requirement for a Tribal Welfare Minister was extended to newly formed states in 2000. Which of the following is NOT one of those newly formed states covered by this mandate?
(A) Chhattisgarh
(B) Jharkhand
(C) Uttarakhand
(D) None of the above (all are covered)

126. Which constitutional principle is primarily invoked to justify the reservation of seats in public employment (Article 16(4)) for Scheduled Tribes?
(A) Formal Equality
(B) Meritocracy
(C) Laissez-faire
(D) Substantive Equality

127. To further the educational interests of STs as mandated by Article 46, the Government of India launched a scheme to establish residential

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schools for tribal children across the country. What is this scheme called?
(A) Navodaya Vidyalaya
(B) Kasturba Gandhi Balika Vidyalaya
(C) Eklavya Model Residential Schools (EMRS)
(D) Kendriya Vidyalaya

128. Article 243ZC, dealing with the exclusion of certain areas from the application of Part IXA (Municipalities), exempts:
(A) Scheduled Areas and Tribal Areas as referred to in Article 244
(B) Areas designated as Special Economic Zones (SEZs) by the state
(C) Areas with a population density below a certain statutory level
(D) All cantonment boards established under the central legislation

129. What is the fundamental difference between the "Fifth Schedule" and "Sixth Schedule" approaches to tribal administration?
(A) Fifth Schedule provides full statehood; Sixth provides UT status
(B) Fifth Schedule is for nomadic tribes; Sixth is for settled tribes
(C) Fifth Schedule is for NE states; Sixth is for Central India
(D) Fifth relies on state administration; Sixth on District Councils

130. What is the role of the Registrar General of India (RGI) in the process of inclusion of a community into the Scheduled Tribe list?
(A) The RGI gives the final constitutional assent to the bill
(B) The RGI provides concurrence on ethnological justifications
(C) The RGI acts as the appellate authority for all rejected claims
(D) The RGI drafts the formal constitutional amendment bill

131. Arrange the following constitutional milestones regarding Scheduled Tribes in the correct historical order:
I. Enactment of the Panchayats (Extension to the Scheduled Areas) Act
II. Introduction of the separate National Commission for STs via the 89th Amendment
III. The Supreme Court ruling in Samatha vs State of Andhra Pradesh
IV. Introduction of the reservation in promotion clause via the 77th Amendment
(A) I, IV, III, II
(B) IV, I, III, II
(C) I, III, IV, II
(D) IV, III, I, II

132. Match the constitutional amendments in List I with their provisions concerning Scheduled Tribes in List II:
List I: (Constitutional Amendment)
P. 65th Amendment Act, 1990
Q. 89th Amendment Act, 2003
R. 104th Amendment Act, 2019
S. 82nd Amendment Act, 2000
List II: (Provision concerning STs)
1. Created a separate National Commission for STs
2. Relaxed qualifying marks for STs in promotions
3. Extended reservation in Lok Sabha/ Assemblies up to 2030
4. Established a multi-member National Commission for SCs and STs
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-1, R-3, S-2
(D) P-1, Q-4, R-3, S-2

133. Which judicial innovation allows the Supreme Court to intervene directly if fundamental rights of marginalized tribal communities are violated, bypassing complex procedural hurdles?
(A) Public Interest Litigation (PIL) under Article 32 of the Constitution
(B) Original Jurisdiction under Article 131 for interstate disputes
(C) Advisory Jurisdiction under Article 143 for the President of India
(D) Appellate Jurisdiction under Article 136 regarding special leave

134. Which of the following represents a limitation or criticism often cited regarding the constitutional provisions for tribes under the Fifth Schedule?
(A) The Council has excessive powers that paralyze the state government
(B) The Fifth Schedule allows complete secession from the Indian Union

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(C) The Governor's powers are largely dependent on ministerial advice
(D) It prohibits any non-tribal from entering the scheduled areas

135. Under Article 164(1), what was the rationale for mandating a specific Minister in charge of tribal welfare in states like Madhya Pradesh?
(A) To strictly monitor and report on potential anti-state activities
(B) To prepare states for bifurcation into tribal and non-tribal states
(C) To ensure focused attention on significant tribal populations
(D) To manage vast forest resources exclusively for central revenue

136. Under Article 338A, the National Commission for Scheduled Tribes is required to have a Chairperson, a Vice-Chairperson, and three other members. What is the mandatory condition regarding women members in the Commission?
(A) At least one member must be a woman.
(B) All members must be women.
(C) At least two members must be women.
(D) There is no specific constitutional or statutory requirement for a woman member.

137. Which state has the highest number of Lok Sabha seats reserved for Scheduled Tribes in India?
(A) Jharkhand
(B) Madhya Pradesh
(C) Chhattisgarh
(D) Odisha

138. Under the Constitution, can an area in Madhya Pradesh be declared a Scheduled Area if it has a negligible tribal population?
(A) Yes, if the Governor wishes to promote industrialization there
(B) No, tribal preponderance is an essential criterion for declaration
(C) Yes, the President has absolute, arbitrary power without any criteria
(D) No, the Constitution requires a hundred percent tribal population

139. Arrange the following landmark events related to tribal constitutional rights in India in the correct chronological sequence:
I. Adoption of the Constitution
II. Enactment of PESA
III. Samatha Judgment
IV. Enactment of Forest Rights Act
(A) II, I, IV, III
(B) I, II, III, IV
(C) I, III, II, IV
(D) IV, I, II, III

140. Arrange the following bodies or offices for marginalized classes in their correct chronological sequence of evolution:
I. Special Officer for SCs/STs
II. Multi-member National Commission for SCs and STs
III. Separate National Commission for STs
(A) II → I → III
(B) III → I → II
(C) I → III → II
(D) I → II → III

141. In a global comparison, the Indian constitutional mechanism for protecting indigenous tribal populations is most structurally similar to the models found in:
(A) France
(B) Japan
(C) The United States
(D) Saudi Arabia

142. A member of a Scheduled Tribe in Madhya Pradesh converts to Christianity. What happens to their Scheduled Tribe status under the Constitution?
(A) They lose their ST status and reservation benefits immediately
(B) They are automatically reclassified as a member of the OBC
(C) They must seek fresh approval from the President of India
(D) They retain status as religion is not a bar for ST classification

143. In the context of Madhya Pradesh, which specific primitive tribal groups (Particularly Vulnerable Tribal Groups - PVTGs) receive focused constitutional and developmental protection?

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(A) Gond, Bhil, Kol
(B) Santhal, Munda, Oraon
(C) Baiga, Bharia, Sahariya
(D) Toda, Irula, Kurumba

144. Which of the following fundamental rights is most directly associated with the constitutional safeguard against the exploitation of tribal labor?
(A) Right against Exploitation prohibiting human trafficking and labor
(B) Right to Equality regarding discrimination and equal opportunities
(C) Right to Freedom of Speech and expression for all citizens
(D) Right to Freedom of Religion and management of religious affairs

145. Which of the following bodies is constitutionally empowered to issue a specific notification modifying the application of central and state laws in a Scheduled Area of Madhya Pradesh?
(A) The Chief Minister of Madhya Pradesh
(B) The Union Minister of Tribal Affairs
(C) The Governor of Madhya Pradesh
(D) The Chairperson of the NCST

146. Find the odd one out among the states in terms of constitutional provisions applicable to their tribal areas:
(A) Madhya Pradesh
(B) Meghalaya
(C) Chhattisgarh
(D) Odisha

147. A major criticism regarding the Tribes Advisory Council (TAC) is that:
(A) The TAC meets infrequently and functions as a consultative body
(B) The TAC has absolute legislative veto power over state budgets
(C) The TAC can dissolve the state assembly if interests are threatened
(D) The TAC is populated entirely by non-tribal administrative officers

148. The "Forest Rights Act, 2006", which recognizes the rights of forest-dwelling tribal communities, derives its constitutional spirit primarily from which combination of provisions?
(A) Articles 21, 39(b), 39(c), and the Fifth Schedule protections
(B) Articles 14 and 18 regarding equality and abolition of titles
(C) Articles 25 and 26 regarding the freedom of religious practices
(D) Articles 323A and 323B regarding the establishment of tribunals

149. The principle of "Proportional Representation" in the context of STs is constitutionally applied in which of the following?
(A) Employment in Group A services of the Central Government
(B) Nomination of members to the Rajya Sabha from various states
(C) Seat reservation in the Lok Sabha and State Legislative Assemblies
(D) Appointment of Judges to the Supreme Court of the Indian Union

150. If a Scheduled Tribe member files a complaint regarding the deprivation of their constitutional rights, the National Commission for Scheduled Tribes (NCST) can:
(A) Award a sentence of imprisonment to the identified offender
(B) Summon persons and examine them on oath as a civil court
(C) Impose heavy financial penalties on the concerned state government
(D) Pass a binding legal injunction to stop any ongoing state project

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ANSWERS

1. (A) Assam, Meghalaya, Tripura, and Mizoram
The Fifth Schedule of the Indian Constitution provides for the administration and control of Scheduled Areas and Scheduled Tribes in various states across India. However, this specific schedule explicitly excludes the four northeastern states of Assam, Meghalaya, Tripura, and Mizoram. These states are instead governed under the provisions of the Sixth Schedule.

2. (C) Sixth Schedule
The Sixth Schedule contains provisions regarding the administration of tribal areas in specific northeastern states. It facilitates a significant degree of autonomy through the creation of Autonomous District Councils. These councils possess legislative, judicial, executive, and financial powers to protect tribal culture and traditions while ensuring self-governance within the broader framework of the Indian state.

3. (C) The Governor of the State
Under Article 342(1), the President of India has the authority to specify tribes or tribal communities as Scheduled Tribes for a state or union territory. In the case of a state, the President must consult the Governor of that specific state before issuing the public notification. This ensures regional tribal characteristics are adequately considered during the identification process.

4. (C) P-4, Q-1, R-2, S-3
Article 164(1) mandates a Minister for tribal welfare in specific states. Article 243D provides for the reservation of seats for Scheduled Tribes in Panchayats based on their population. Article 244(1) deals with the administration of Scheduled Areas and Scheduled Tribes. Article 275(1) enables the Union to provide grants to states for promoting the welfare of Scheduled Tribes.

5. (B) To advise on ST welfare and advancement referred by the Governor
The Tribes Advisory Council is a constitutional body established under the Fifth Schedule to provide guidance on tribal matters. Its primary function is to advise the Governor on various issues related to the welfare and advancement of Scheduled Tribes as referred to it. This council ensures that the tribal communities have a formal voice in administrative and developmental policies.

6. (B) Madhya Pradesh
Article 164(1) of the Indian Constitution requires certain states with significant tribal populations to appoint a dedicated Minister in charge of tribal welfare. These states currently include Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha. This constitutional mandate ensures that the specific developmental needs and legal protections of Scheduled Tribes receive focused ministerial attention and effective administrative implementation.

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(B) Tribes or tribal communities deemed so under Article 342
Article 366 (25) defines Scheduled Tribes as such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of the Constitution. Therefore, the list specified by the President through public notifications under Article 342 serves as the definitive legal reference for identifying communities eligible for tribal-specific constitutional safeguards and benefits.

8. (B) The President
Paragraph 5 of the Fifth Schedule empowers the Governor to make regulations for the peace and good government of Scheduled Areas. This includes restricting land transfers or regulating money-lending. However, any such regulation formulated by the Governor requires the mandatory assent of the President of India before it can legally take effect within the designated tribal territories.

9. (B) Article 16(4A)
Article 16(4A) was inserted into the Constitution to allow the state to provide reservation in matters of promotion for any class or classes of posts in services. This provision specifically benefits Scheduled Castes and Scheduled Tribes who are

not adequately represented in the services under the state. It serves as a vital tool for achieving substantive equality.

10. (C) The Governor to the President
The Fifth Schedule mandates that the Governor of each state containing Scheduled Areas must submit a report to the President regarding the administration of those areas. This report is submitted annually or whenever required by the President. This mechanism ensures central oversight and accountability in the governance of tribal regions to protect their unique socio-cultural and economic interests.

11. (D) I, II, III, and IV only
Article 244(1) governs Scheduled Areas excluding the four northeastern states. The President has the power to declare or alter Scheduled Area boundaries. Governors can modify the application of laws with presidential assent. The Union Government is empowered to give directions regarding their administration. However, the Fifth Schedule does not exempt these areas from the jurisdiction of High Courts.

12. (C) P-3, Q-4, R-1, S-2
Article 15(4) allows special provisions for the advancement of socially and educationally backward classes. Article 16(4) enables reservation in public appointments for backward classes. Article 19(5) permits reasonable restrictions on the right to move and settle for protecting tribal interests. Article 46 directs the state to promote the educational and economic interests of Scheduled Castes and Scheduled Tribes.

13. (A) It applies to specific North-Eastern states to provide for district councils
The Sixth Schedule is specifically designed for the administration of tribal areas in the northeastern states of Assam, Meghalaya, Tripura, and Mizoram. It provides for Autonomous District Councils to ensure self-governance. Since Madhya Pradesh is located in central India and its tribal areas are governed under the Fifth Schedule framework, the Sixth Schedule provisions are not applicable there.

14. (C) The Governor
According to the provisions of the Fifth Schedule, the Governor of the state is empowered to frame rules regarding the Tribes Advisory Council. These rules prescribe the number of members, the mode of their appointment, the appointment of the Chairman and other officers, and the conduct of its meetings. This authority ensures the council operates effectively within the state.

15. (D) Social injustice and all forms of exploitation
Article 46, a Directive Principle of State Policy, mandates that the state must promote the educational and economic interests of the weaker sections, especially Scheduled Castes and Scheduled Tribes. It further directs the state to protect these communities from social injustice and all forms of exploitation. This constitutional directive guides the formulation of welfare policies and protective legislation.

16. (A) The President of India
The President of India holds the initial constitutional authority to specify tribes or tribal communities as Scheduled Tribes in relation to any State or Union Territory. This is done through a public notification issued under Article 342(1). For states, this power is exercised after consultation with the Governor, ensuring the list reflects the specific demographic reality of each region.

17. (A) Article 19(5)
Article 19(1) guarantees fundamental freedoms like movement and residence throughout India. However, Article 19(5) empowers the state to impose reasonable restrictions on these rights. Such restrictions can be made in the interest of the general public or for the protection of the interests of any Scheduled Tribe, thereby preventing land alienation and preserving tribal culture.

18. (A) Bhind
In Madhya Pradesh, several districts with significant tribal populations, such as Jhabua, Mandla, and Barwani, are either fully or partially covered under the Fifth Schedule areas. These areas receive special administrative protections. However, Bhind district is located in the northern part of the state and does not fall under

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the designated Scheduled Areas of the Fifth Schedule.

19. (D) I, II, and III only
The Fifth Schedule involves Tribes Advisory Councils, while the Sixth Schedule establishes Autonomous District Councils with legislative and judicial powers. Fifth Schedule areas are mainly in central India, whereas the Sixth Schedule applies to specific northeastern states. Madhya Pradesh is governed solely under the Fifth Schedule, meaning it does not contain any areas falling under the Sixth Schedule provisions.

20. (A) Both A and R are true and R is the correct explanation of A.
The Fifth Schedule provides the Governor with specific powers for the peace and good government of Scheduled Areas. This includes the authority to make regulations that prohibit or restrict the transfer of land by members of Scheduled Tribes to non-tribals. Since the reason accurately explains the constitutional source of the Governor's power, both statements are true and logically linked.

21. (C) 94th Amendment Act, 2006
The 94th Constitutional Amendment Act of 2006 modified Article 164(1). It excluded the state of Bihar from the mandatory requirement of having a Minister in charge of tribal welfare. Simultaneously, it added the newly created states of Chhattisgarh and Jharkhand to the list of states where such an appointment is constitutionally required due to their significant tribal populations.

22. (B) Such areas as the President may by order declare to be Scheduled Areas
In the context of the Fifth Schedule, the term "Scheduled Areas" refers to those regions within a state that the President of India declares as such by order. The designation is based on factors like preponderance of tribal population and economic backwardness. These areas are then subject to special administrative provisions designed to protect tribal interests and promote their welfare.

23. (D) By members of those tribes appointed by the Governor
The Tribes Advisory Council consists of not more than twenty members, with three-fourths being tribal representatives in the State Legislative Assembly. If the number of such tribal MLAs is less than the required seats, the remaining vacancies in the council are filled by other members of those tribes who are appointed by the Governor to ensure adequate representation.

24. (D) Allow relaxation in qualifying marks or standards of evaluation for SCs/STs
The 82nd Constitutional Amendment Act of 2000 inserted a proviso to Article 335. This provision enables the state to grant relaxations in qualifying marks or lower the standards of evaluation for Scheduled Castes and Scheduled Tribes in matters of promotion. This allows for a more equitable approach to representation in public services while maintaining the overall efficiency of administration.

25. (B) Assam, Meghalaya, Tripura, and Mizoram
The Sixth Schedule of the Indian Constitution is a specialized administrative framework designed for certain tribal areas in the North-East. It specifically applies to the four states of Assam, Meghalaya, Tripura, and Mizoram. These areas are governed through Autonomous District Councils, which have the power to make laws on various local subjects, protecting the distinct culture and customs.

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26. (D) The Parliament of India
While the President issues the initial notification of the Scheduled Tribes list under Article 342, only the Parliament of India has the exclusive constitutional power to amend that list subsequently. Any inclusion or exclusion of a community from the existing list of Scheduled Tribes must be done through a law enacted by Parliament, ensuring a thorough legislative process.

27. (A) Weaker sections, particularly the Scheduled Castes and Scheduled Tribes
Article 46 of the Directive Principles of State Policy directs the state to promote with special care the educational and economic interests of the weaker sections of the people. It explicitly mentions the Scheduled Castes and the Scheduled Tribes as the primary focus groups for these promotional activities, while also mandating protection from social injustice and all forms of exploitation.

28. (A) I and III only
A Tribes Advisory Council must be established in every state that has Scheduled Areas. According to the Fifth Schedule, the council can consist of a maximum of twenty members, not thirty. At least three-fourths of these members must be representatives of the Scheduled Tribes who are currently serving in the Legislative Assembly of the state to ensure political representation.

29. (C) Article 15(4)
Article 15(4) was added by the First Constitutional Amendment Act in 1951. It empowers the state to make special provisions for the advancement of any socially and educationally backward classes of citizens, as well as for the Scheduled Castes and the Scheduled Tribes. This provision provides the constitutional basis for affirmative action and reservation in various state-funded educational institutions.

30. (D) Shall not apply or shall apply subject to specified exceptions or modifications
Under the Fifth Schedule, the Governor possesses the power to issue public notifications directing that specific Acts of Parliament or the State Legislature shall not apply to a Scheduled Area. Alternatively, the Governor can specify that such laws will apply only with certain exceptions or modifications. This allows for legal adaptation to suit the unique requirements and customs of tribes.

31. (C) In proportion to the tribal population compared to the state's total
Article 332 provides for the reservation of seats for Scheduled Tribes in the State Legislative Assemblies. The number of seats reserved is determined based on the proportion of the tribal population to the total population of the state. This ensure that tribal communities have a political voice proportional to their demographic presence, facilitating democratic participation and representation in governance.

32. (B) Section 165(6)
Section 165(6) of the Madhya Pradesh Land Revenue Code, 1959, is a crucial protective provision for tribal communities. It explicitly restricts or prohibits the transfer of land belonging to a member of a Scheduled Tribe to any person who is not a member of such a tribe. This measure prevents the alienation of tribal land and ensures resource security.

33. (B) Article 275(1)
Article 275(1) of the Constitution provides for grants-in-aid from the Consolidated Fund of India to states. These grants are specifically designated to meet the costs of development schemes undertaken by the state for the welfare of Scheduled Tribes. Such funds are also utilized for improving the administration of Scheduled Areas, ensuring federal support for tribal advancement and socio-economic progress.

34. (D) P-3, Q-2, R-1, S-4
Article 366 (25) provides the definition of Scheduled Tribes for constitutional purposes. The Parliament has the authority to amend the Scheduled Tribes list through legislation. The President issues the initial notification specifying communities as Scheduled Tribes. The Governor of a state with Scheduled Areas is responsible for submitting an annual report regarding their administration to the President of India.

35. (A) A Chairperson, a Vice-Chairperson, and three other Members
The National Commission for Scheduled Tribes is established under Article 338A. Its composition consists of a Chairperson, a Vice-Chairperson, and three other Members. These members are appointed by the President by warrant under his hand and seal. The commission's primary role is to monitor and safeguard the rights and interests of Scheduled Tribes across the entire territory of India.

36. (A) The proportion of their population to the total Municipal area population
Article 243T mandates the reservation of seats for Scheduled Tribes in Municipalities. Similar to the provisions for rural local bodies, the number of seats reserved must bear the same proportion to the total number of seats in the Municipality as the tribal population bears to the total population of the municipal area. This ensures urban political representation for tribal people.

37. (A) Scheduled Areas and Tribal Areas as referred to in Article 244
Article 243M provides that the provisions of Part IX, which deal with Panchayats, shall not

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automatically apply to the Scheduled Areas and Tribal Areas as defined under Article 244. However, Parliament is empowered to extend these provisions to such areas with necessary modifications. This led to the enactment of the PESA Act to ensure culturally appropriate local self-governance.

38. (D) Proviso to Article 164(1)
The Tribal Welfare Department in Madhya Pradesh is established under the mandate of the proviso to Article 164(1). This constitutional provision requires states with significant tribal populations, including Madhya Pradesh, to have a dedicated Minister for tribal welfare. Consequently, a department is created to support the Minister in implementing policies and programs specifically aimed at tribal development.

39. (D) Article 15(5) regarding special provisions for admission to institutions
Article 15(5) was added to ensure that the state can make special provisions for the advancement of socially and educationally backward classes, Scheduled Castes, or Scheduled Tribes. This specific clause relates to their admission to educational institutions, including private institutions, whether aided or unaided by the state. It essentially overrides any conflicting clauses in Article 15 or Article 19.

40. (B) 2030
The 104th Constitutional Amendment Act, passed in 2019, extended the reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and State Legislative Assemblies. This political reservation, originally intended for a shorter duration under Article 334, has now been extended for a further period of ten years, effectively lasting until the year 2030.

41. (B) I, II, III, and V only
The process for including a community in the Scheduled Tribes list starts with a state government recommendation. It requires concurrence from the Registrar General of India and the National Commission for Scheduled Tribes. While the President issues the first list, any subsequent amendment or inclusion must be done through an Act of Parliament, making the executive order insufficient.

42. (C) P-1, Q-2, R-4, S-3
Across India, forty-seven seats are reserved for Scheduled Tribes in the Lok Sabha. In Madhya Pradesh specifically, six Lok Sabha seats are reserved for STs. Within the Madhya Pradesh Legislative Assembly, forty-seven out of the total 230 seats are reserved for tribal representatives. These allocations are based on the population proportions as per the relevant census data.

43. (B) Transfer of tribal land to non-tribals or private entities in Scheduled Areas
The landmark Samatha v. State of Andhra Pradesh (1997) judgment by the Supreme Court focused on the alienation of tribal land. The court held that the transfer of land in Scheduled Areas to non-tribals or private companies for mining or industrial activities is prohibited. It emphasized that "person" includes the state government, thus protecting tribal land and resources.

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44. (D) The President, by warrant under his hand and seal
The Chairperson, Vice-Chairperson, and other members of the National Commission for Scheduled Tribes are appointed by the President of India. This appointment is made by warrant under the President's hand and seal. This high-level appointment process underscores the constitutional significance and independence of the commission in safeguarding the rights and interests of tribal communities across the country.

45. (C) Article 243D
Article 243D provides the constitutional framework for the reservation of seats in Panchayats for Scheduled Castes and Scheduled Tribes. The reservation is provided in every Panchayat in proportion to their population in that area. It also mandates that at least one-third of these reserved seats be allocated to women from the respective categories, ensuring political empowerment at the grassroots.

46. (B) The Panchayats (Extension to the Scheduled Areas) Act, 1996
Parliament enacted the Panchayats (Extension to the Scheduled Areas) Act, 1996, commonly known as PESA. This legislation was necessary to extend the provisions of Part IX of the Constitution, regarding Panchayats, to the

Scheduled Areas mentioned in Article 244(1). PESA provides for local self-governance that recognizes traditional tribal rights over natural resources and community assets.

47. (B) Tribal Panchsheel
Jawaharlal Nehru's "Tribal Panchsheel" represents the foundational philosophy for tribal administration in India. It consists of five principles aimed at promoting tribal development without imposing external values. It emphasizes protecting tribal land and forest rights, encouraging their own genius for development, and avoiding over-administration, thus ensuring integration while preserving their unique cultural identity and traditional governance structures.

48. (B) Article 334
Article 334 of the Indian Constitution originally set a ten-year limit for the reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and State Legislative Assemblies. This period has been periodically extended through various constitutional amendments. Currently, the reservation is in force until 2030, following the enactment of the 104th Constitutional Amendment Act.

49. (A) I, II, III, and IV
Article 15(4) permits special educational provisions for Scheduled Tribes. Article 29(1) protects their distinct language and culture. Article 350A encourages primary education in the mother tongue. Article 46 directs the state to promote tribal educational and economic interests. Together, these provisions form a comprehensive constitutional framework for the educational advancement and cultural preservation of tribal communities in India.

50. (A) Both A and R are true and R is the correct explanation of A.
Article 338A(9) mandates that the Union and State Governments must consult the National Commission for Scheduled Tribes on all major policy matters affecting them. This ensures that tribal interests are protected during the policy-making process. Since the assertion describes this requirement and the reason identifies the correct constitutional clause, both statements are true and the reason explains the assertion.

51. (D) Intersectional political empowerment of ST women
Article 243D mandates that at least one-third of the seats reserved for Scheduled Tribes in Panchayats must be reserved for women belonging to those tribes. This provision aims at intersectional political empowerment, ensuring that tribal women, who face both gender and ethnic marginalization, have a guaranteed role in local governance and decision-making processes within their own communities.

52. (D) The Legislative Assemblies of the States
Article 332 specifically guarantees the reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States. The number of reserved seats is determined by the population of these communities in the state relative to the total population. This ensures that these groups have mandatory political representation at the state level of governance.

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53. (C) 89th Amendment Act, 2003
The 89th Constitutional Amendment Act of 2003 led to the bifurcation of the erstwhile National Commission for Scheduled Castes and Scheduled Tribes. It amended Article 338 and inserted Article 338A to create a separate National Commission for Scheduled Tribes. This change allowed for more focused monitoring and implementation of safeguards specifically designed for the tribal population.

54. (C) 93rd Amendment Act, 2005
Article 15(5) was inserted into the Constitution of India by the 93rd Amendment Act in 2005. This provision enables the state to make special provisions for the advancement of any socially and educationally backward classes, or for Scheduled Castes and Scheduled Tribes, regarding their admission to educational institutions, including private institutions, whether aided or unaided.

55. (A) Article 23
Article 23 of the Indian Constitution is a fundamental right that prohibits traffic in human beings and "begar" or other similar forms of forced labor. This provision serves as a vital safeguard against the historical exploitation often faced by tribal communities. It ensures that no individual can be forced into labor, protecting the dignity and freedom of marginalized groups.

56. (A) Scheduled Castes and Scheduled Tribes
Article 330 of the Constitution provides for the reservation of seats in the House of the People, also known as the Lok Sabha, for the Scheduled Castes and the Scheduled Tribes. These seats are reserved in proportion to their population in each state or union territory, ensuring their representation in the highest legislative body of the country.

57. (A) They lose ST status for state benefits in the new state
Scheduled Tribe status is generally state-specific because it is based on the community's characteristics within a particular region. If a person belonging to a Scheduled Tribe in Madhya Pradesh moves to another state where their community is not listed, they lose their eligibility for state-specific benefits and reservations in that new state, though central benefits may remain.

58. (A) I and II only
Article 335 mandates that the claims of Scheduled Castes and Scheduled Tribes should be considered in appointments to public services. This consideration is subject to maintaining the efficiency of administration. However, statement III is incorrect because the 82nd Amendment allowed for relaxations in qualifying marks for these categories in departmental examinations, rather than categorically prohibiting them.

59. (C) Sixth Schedule
The Sixth Schedule provides a robust framework for the protection of tribal customs, personal laws, and traditional practices in specific northeastern states. It establishes Autonomous District Councils with the power to make laws on subjects like inheritance, marriage, and social customs. This schedule effectively shields tribal social structures from the direct application of general parliamentary or state legislations.

60. (B) Civil Court trying a suit
While investigating complaints or matters relating to the safeguards of Scheduled Tribes, the National Commission for Scheduled Tribes is vested with the powers of a civil court. This includes the authority to summon and enforce the attendance of any person, require the discovery and production of documents, and receive evidence on affidavits during its investigative proceedings.

61. (C) Other Backward Classes (OBCs) only
Under current Indian constitutional jurisprudence, the concept of the "creamy layer," which excludes wealthier individuals from reservation benefits, is primarily applicable to Other Backward Classes. While there have been judicial discussions regarding its application to Scheduled Castes and Scheduled Tribes, it is not currently a standard legal requirement for these two categories in the same way.

62. (A) Article 335
Article 335 of the Constitution balances the consideration of claims from Scheduled Castes and Scheduled Tribes for public service appointments with the necessity of maintaining administrative efficiency. It ensures that while affirmative action is pursued to provide representation, the overall functionality and standard of the state's administrative machinery are not compromised in the process of selection.

63. (A) The Governor's regulation with the President's assent
In a Scheduled Area, the Governor has the power to make regulations for peace and good government under the Fifth Schedule. If such a regulation, having received the President's assent, contradicts a state law, the Governor's regulation prevails. This special power allows the administration to override general laws to protect the specific interests of the tribal population.

64. (C) P-2, Q-1, R-3, S-4
Madhya Pradesh has the highest population of Scheduled Tribes in India. Punjab is one of the states where no communities are officially listed as Scheduled Tribes. Meghalaya is governed under the Sixth Schedule, which provides for Autonomous District Councils. Jharkhand contains regions designated as Fifth Schedule areas, providing special administrative protections for its significant tribal population.

65. (A) Yes, if the President so directs.
According to the Fifth Schedule, a Tribes Advisory Council is mandatory in states with Scheduled Areas. However, in states that have Scheduled Tribes but no designated Scheduled Areas, the

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President of India has the authority to direct the establishment of such a council. This ensures that tribal interests are represented even without the formal declaration of Scheduled Areas.

66. (A) Governor must consult the Council, but final decision rests with the President
While making regulations for Scheduled Areas under the Fifth Schedule, the Governor is constitutionally required to consult the Tribes Advisory Council. However, the final decision-making power remains with the Governor, subject to the mandatory assent of the President of India. The advice of the council is not legally binding in an absolute sense, though it carries significant weight.

67. (C) Economic backwardness relative to the neighboring regions
The criteria for declaring an area as a "Scheduled Area" under the Fifth Schedule include a preponderance of tribal population and a compact, reasonable size. Additionally, the area must exhibit marked economic backwardness compared to neighboring regions. These factors justify special administrative arrangements intended to protect the tribal way of life and promote targeted socio-economic development.

68. (B) Panchayats (Extension to the Scheduled Areas) Act, 1996
To fulfill the objectives of Article 243M, the Bhuria Committee was formed to recommend how Panchayati Raj could be extended to Scheduled Areas. Based on these recommendations, Parliament enacted the Panchayats (Extension to the Scheduled Areas) Act, 1996. This act empowers Gram Sabhas in tribal areas to manage their own resources and protect their unique traditions and customs.

69. (A) Governor's power to modify or restrict application of laws
The primary constitutional limitation on the State Legislature's power in Fifth Schedule areas is the Governor's authority. Under the Fifth Schedule, the Governor can notify that a particular law passed by the legislature will not apply to a Scheduled Area or will apply with specific modifications. This ensures that general laws do not inadvertently harm the tribal communities.

70. (C) Article 19(5) which permits restrictions on movement
Article 19(5) allows the state to impose reasonable restrictions on the fundamental rights of movement and residence. This provision is frequently used as a constitutional basis for state laws that prohibit non-tribals from acquiring land or settling permanently in tribal areas. Such restrictions are essential for maintaining the demographic integrity and protecting the resources of the Scheduled Tribes.

71. (A) I, II, III, and IV only
The Constitution mandates several offices specifically for tribal populations. These include the Minister for tribal welfare under Article 164, Tribes Advisory Councils under the Fifth Schedule, the National Commission for Scheduled Tribes under Article 338A, and Autonomous District Councils under the Sixth Schedule. The Commissioner for Linguistic Minorities, however, serves all linguistic groups, not just tribal communities.

72. (B) P-2, Q-1, R-4, S-3
Article 15 prohibits discrimination on various grounds, including caste. Article 16 ensures equality of opportunity in public employment and allows for reservations. Article 17 abolished untouchability, which is a significant protection for many marginalized groups. Article 21 guarantees the protection of life and personal liberty, which is fundamental to the human rights of all citizens, including tribes.

73. (D) An order passed by the President of India
The Fifth Schedule empowers the President of India to declare an area as a Scheduled Area. Similarly, any change to the boundaries of an existing Scheduled Area, such as increasing or decreasing its size, can only be done through an order passed by the President. This ensures that the designation of these special zones remains under the Union's executive authority.

74. (C) Part X
Part X of the Indian Constitution, consisting of Article 244 and Article 244A, deals exclusively with the administration of Scheduled Areas and Tribal Areas. This part links the constitutional text to the Fifth and Sixth Schedules, providing the necessary legal framework for the unique

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governance systems required to protect and advance the interests of various tribal communities across India.

75. (B) Not less than one-third
Article 243D mandates that out of the total number of seats reserved for Scheduled Tribes in a Panchayat, at least one-third must be reserved for women belonging to the Scheduled Tribes. This constitutional requirement ensures that tribal women have a guaranteed minimum level of political representation and can participate effectively in the decision-making processes at the local level.

76. (D) Lokur Committee
The Lokur Committee, established in 1965, defined the standard criteria for identifying communities as Scheduled Tribes. These criteria include indications of primitive traits, a distinctive culture, geographical isolation, shyness of contact with the community at large, and overall backwardness. These benchmarks continue to be the primary reference point used by the government for classifying various tribal groups.

77. (C) 47
In the Madhya Pradesh Legislative Assembly, which has a total of 230 seats, forty-seven seats are specifically reserved for candidates belonging to the Scheduled Tribes. This reservation is based on the significant tribal population in the state, ensuring that they have adequate political representation in the state legislature to voice their community's specific concerns and developmental needs.

78. (D) It allows carrying forward unfilled reserved vacancies without a ceiling
Article 16(4B), introduced by the 81st Amendment Act of 2000, allows the state to treat unfilled reserved vacancies of a year as a separate class of vacancies. These can be carried forward to subsequent years without being subject to the fifty percent ceiling on total reservations for that year. This ensures that the quota for Scheduled Tribes is eventually filled.

79. (B) III only
The National Commission for Scheduled Tribes is required to present annual reports to the President. Statement III is incorrect because these reports are not confidential; the President is constitutionally mandated to cause these reports to be laid before each House of Parliament. This ensures transparency and allows for parliamentary discussion on the status of tribal safeguards and welfare.

80. (A) Both A and R are true and R is the correct explanation of A.
The Sixth Schedule is considered more robust because it creates Autonomous District Councils with significant legislative, judicial, and executive powers. Unlike the Fifth Schedule, which relies on state administration and advisory councils, the Sixth Schedule allows tribes to govern themselves on specific subjects. Thus, both statements are true and the reason provides the correct explanation for the assertion.

81. (C) First Proviso to Article 275(1)
The first proviso to Article 275(1) specifically enables the Central Government to provide grants from the Consolidated Fund of India to states like Madhya Pradesh. These funds are used to cover the costs of developmental schemes for Scheduled Tribes or to raise the level of administration in Scheduled Areas. This ensures federal financial support for targeted tribal welfare initiatives.

82. (A) Article 29 guarantees the right to conserve language and culture
The constitutional framework addresses tribal linguistic rights primarily through Article 29. This article guarantees any section of citizens, including tribal communities, the right to conserve their distinct language, script, or culture. This protection is essential for preserving the rich linguistic diversity of India's tribes and prevents forced assimilation into dominant regional or national languages.

83. (C) Three-fourths
The Fifth Schedule specifies that the Tribes Advisory Council must not have more than twenty members. A mandatory structural requirement is that three-fourths of these members must be representatives of the Scheduled Tribes who are currently serving in the State Legislative Assembly. This ensures that the council is

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predominantly composed of elected tribal leaders who understand their community's needs.

84. (C) 104th Amendment Act
The 104th Constitutional Amendment Act of 2019 extended the reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and State Assemblies for another ten years. However, this same amendment discontinued the special provision for the nomination of two members from the Anglo-Indian community to the Lok Sabha, which had existed since the Constitution's commencement.

85. (C) Gram Sabha
The PESA Act of 1996 significantly empowers the Gram Sabha in Fifth Schedule areas. It recognizes the Gram Sabha as the primary body for local self-governance, granting it powers over several matters, including the protection of community resources, approval of development plans, and management of local markets. This shift ensures that decision-making power resides with the local tribal community.

86. (B) Article 253
Article 253 empowers Parliament to make laws for implementing international treaties and agreements. This power can be utilized to enact legislation that protects the rights of indigenous or tribal populations in accordance with international conventions that India has signed. It allows the central government to bypass state-level legislative constraints to fulfill international legal obligations regarding tribal rights.

87. (B) Article 325
Article 325 ensures that there is one general electoral roll for every territorial constituency. It prohibits the creation of separate electorates based on religion, race, caste, or sex. Consequently, elections to the seats reserved for Scheduled Tribes are held via joint electorates, where all voters in a constituency, regardless of their background, vote to elect the reserved category representative.

88. (B) I and III only
The President can notify the Scheduled Tribes list for a Union Territory independently. Also, under the Fifth Schedule, the President can direct that an area shall cease to be a Scheduled Area. However, statement II is incorrect because once the initial list is notified, any subsequent modification or change must be done by the Parliament, not the President.

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89. (B) The Governor, to be laid before the State Legislature
If a report from the National Commission for Scheduled Tribes concerns matters related to a specific state government, the President forwards a copy of that report to the Governor of the concerned state. The Governor is then constitutionally required to cause the report to be laid before the State Legislature, accompanied by a memorandum explaining the action taken.

90. (A) Article 46
While Article 15(4), 16(4), and 29 are located within the Part III (Fundamental Rights), Article 46 is part of the Directive Principles of State Policy. It serves as a constitutional directive to the state to promote the interests of Scheduled Castes and Scheduled Tribes and protect them from exploitation. It provides the ideological basis for many tribal welfare programs.

91. (B) The Governor of the State
Under the Sixth Schedule, the Governor of the state has the authority to define or redefine the boundaries of an Autonomous District. The Governor can increase or diminish the area of any autonomous district, create new districts, or change the name of an existing one. This power allows the state executive to manage the geographical jurisdictions of tribal governance.

92. (C) Article 275(1)
Article 275(1) mandates the payment of grants from the Consolidated Fund of India to states. Specifically, it requires the Union to provide capital and recurring sums to states to meet the costs of development schemes for Scheduled Tribes and for raising the level of administration of Scheduled Areas to match the rest of the state. This ensures federal financial support.

93. (C) Providing data on backwardness and inadequacy of representation
In cases like M. Nagaraj, the Supreme Court held that while Article 16(4A) allows reservation in promotions, the state must collect quantifiable data. This data must demonstrate the

backwardness of the class and the inadequacy of their representation in public employment. This requirement ensures that affirmative action is based on objective evidence rather than arbitrary political decisions.

94. (C) P-2, Q-4, R-1, S-3
Samatha addressed tribal land alienation. M. Nagaraj established criteria for reservation in promotions. Madhuri Patil provided guidelines for verifying the validity of Scheduled Tribe certificates to prevent fraud. The Niyamgiri case upheld the rights of the Gram Sabha under PESA and the Forest Rights Act to decide on mining projects affecting their sacred sites.

95. (B) 3 years
The tenure of the Chairperson, Vice-Chairperson, and other members of the National Commission for Scheduled Tribes is fixed at three years. This period is determined by the rules framed by the President under Article 338A. This fixed tenure ensures a balance between continuity in the commission's work and the regular infusion of new perspectives in tribal safeguarding.

96. (B) Income-generating activities and infrastructure in tribal areas
In Madhya Pradesh, Special Central Assistance (SCA) to the Tribal Sub-Scheme (TSS) is a major source of funding from the Union Government. It is primarily utilized for income-generating activities and the creation of essential infrastructure in tribal-dominated areas. These funds aim to bridge the developmental gap and improve the overall standard of living for Scheduled Tribes within the state.

97. (D) The State, including Parliament and all State Legislatures
Under Article 15(4), the term "State" has the broad meaning defined in Article 12. This includes the Parliament of India, the Government of India, all State Legislatures, and local or other authorities within the territory of India. Therefore, all these bodies are constitutionally empowered to make special provisions for the advancement of Scheduled Tribes in their respective jurisdictions.

98. (A) Tribal Affairs Department (Janjatiya Karya Vibhag)
In Madhya Pradesh, the Tribal Affairs Department, known as Janjatiya Karya Vibhag, is the primary body responsible for the administration of tribal affairs. Acting under constitutional mandates like those in Article 164, it implements various welfare schemes, educational programs, and legal safeguards designed for the protection and socio-economic advancement of the state's significant Scheduled Tribe population.

99. (B) Affinity showing adherence to tribal customs and traditions
The Supreme Court has clarified that a person claiming Scheduled Tribe status must pass the "affinity test." This requires proving that the claimant belongs to the community and adheres to its specific tribal customs, traditions, and socio-cultural traits. Mere possession of a certificate is not enough if the individual has no actual connection to the tribe's traditional lifestyle.

100. (C) Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha
Following the 94th Amendment Act, Article 164(1) mandates that there shall be a Minister in charge of tribal welfare in the states of Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha. These states were selected due to their high concentration of tribal populations, ensuring that tribal development receives dedicated executive attention through a specific ministerial office in the state government.

101. (A) The Rajya Sabha represents states conceptually, not specific communities.
The Rajya Sabha is the "Council of States" and its members are elected by the elected members of the State Legislative Assemblies. Conceptually, it represents the states as units of the federation rather than representing specific demographic categories or communities. Therefore, while seats are reserved in the Lok Sabha based on population, no such communal reservation exists for the Rajya Sabha.

102. (A) P-3, Q-1, R-4, S-2
Article 23 prohibits human trafficking and forced labor, protecting tribes from exploitation. Article 26 allows management of religious affairs, which can include tribal customs. Article 29 protects

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the language, script, and culture of minorities, including tribal groups. Article 32 provides the right to move the Supreme Court for the enforcement of fundamental rights, ensuring a legal remedy for any violations.

103. (B) Article 19(5)
The protection of tribal land from being purchased by non-tribals is a significant safeguard. This is constitutionally supported by Article 19(5), which allows the state to impose reasonable restrictions on the right to move freely or settle in any part of India. These restrictions are justified when they serve the purpose of protecting the unique interests and resources of Scheduled Tribes.

104. (D) Yes, they are eligible for only one additional term
According to the rules governing the National Commission for Scheduled Tribes, the Chairperson, Vice-Chairperson, and members are eligible for reappointment. However, this is subject to a strict limit of only one additional term. No member can hold office for more than two terms in total. This rule ensures periodic rotation while allowing experienced individuals to serve for a reasonable duration.

105. (C) She does not become a member or eligible for benefits
The Supreme Court has ruled that a non-tribal woman who marries a tribal man does not automatically acquire the status of a Scheduled Tribe. Since reservation benefits are intended to compensate for historical disadvantages and social backwardness inherent to the community, someone who was not born into that community and its struggles cannot claim those benefits simply through marriage.

106. (B) Doctrine of Harmonious Construction
When courts encounter a conflict between different parts of the Constitution, such as the general Right to Equality (Article 14) and special provisions for tribal advancement (Article 15(4)), they apply the "Doctrine of Harmonious Construction." This principle dictates that the provisions should be interpreted in a way that gives effect to both, ensuring that affirmative action doesn't destroy the equality principle.

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107. (A) Dileep Singh Bhuria Committee
After the 73rd Amendment established the Panchayati Raj system, the Dileep Singh Bhuria Committee was formed to examine how these provisions could be applied to Scheduled Areas. The committee's recommendations highlighted the need for a system that respects tribal traditions. This directly led to the enactment of the PESA Act in 1996, which tailored local governance for Fifth Schedule areas.

108. (A) Nehru's Tribal Panchsheel
The constitutional vision for tribal integration is best encapsulated in Nehru's "Tribal Panchsheel." It promotes a middle path between total isolation and forced assimilation. By providing special protections like those in the Fifth and Sixth Schedules, the Constitution aims to facilitate development and integration into the national mainstream while ensuring that tribal cultural values and identities are not destroyed.

109. (D) No, ST status is state-specific and does not transfer
Scheduled Tribe status is state-specific because it is based on the socio-economic and cultural condition of a tribe within a particular state. If a member of a tribe listed in Madhya Pradesh migrates to a territory like Delhi where that community is not recognized as a Scheduled Tribe, they cannot claim reservation benefits there. ST status is not a mobile national category.

110. (A) P-1, Q-2, R-3, S-4
The President has the power to alter the boundaries of Scheduled Areas and issue the initial notification for the Scheduled Tribes list. The National Commission for Scheduled Tribes is responsible for investigating matters related to constitutional safeguards. The Tribes Advisory Council serves the specific role of advising the Governor on matters concerning the welfare and advancement of tribes within the state.

111. (C) Fourth Schedule
The Fourth Schedule of the Indian Constitution deals with the allocation of seats in the Rajya Sabha to each state and union territory. While it doesn't mention Scheduled Tribes directly, it is relevant because Scheduled Tribe members of State Legislative Assemblies participate in the indirect election of Rajya Sabha members,

ensuring their state's tribal voice is represented in the upper house.

112. (C) Paragraph 6
Paragraph 6 of the Fifth Schedule specifically grants the President of India the power to declare any area to be a Scheduled Area. It also allows the President to increase or decrease the area, alter boundaries, or rescind any such order. This paragraph is the legal source for the geographic designation of tribal administration zones within various Indian states.

113. (C) Kunwar Singh
Following the 89th Constitutional Amendment Act, the National Commission for Scheduled Tribes was established as a separate body in 2004. Shri Kunwar Singh was appointed as the first Chairperson of this commission. He led the body in its initial years, establishing the administrative framework for monitoring safeguards and promoting the socio-economic development of tribal communities across India.

114. (B) No, equality and affirmative action are part of the Basic Structure
While Parliament has the power to amend the Constitution under Article 368, it cannot alter its "Basic Structure." The Supreme Court has indicated that the principles of equality and affirmative action for marginalized groups like Scheduled Tribes are integral to the constitutional identity. Therefore, a complete removal of all tribal reservations could be challenged as a violation of the Basic Structure.

115. (D) Article 15(4)
Article 15(4) acts as an enabling provision that creates an exception to the general rules of non-discrimination found in Article 15(1). It specifically allows the state to make "special provisions" for the advancement of Scheduled Tribes. This allows for policies like reservation in educational institutions and other welfare measures that would otherwise be considered discriminatory against the general population.

116. (D) No, it is left to Presidential discretion under Article 342
The Constitution of India does not provide a fixed anthropological definition of a "Scheduled Tribe." Instead, Article 342 leaves it to the discretion of the President to specify which tribes or tribal communities shall be deemed Scheduled Tribes. This is done through public notifications, usually based on criteria like primitive traits, geographical isolation, and social or economic backwardness.

117. (D) It is conclusive and cannot be altered by courts or tribunals
The list of Scheduled Tribes promulgated by the President under Article 342 is considered conclusive for constitutional purposes. Once a community is included in this list, neither the courts nor the executive can alter its status or eligibility for benefits. Any changes, such as the inclusion or exclusion of a community, can only be made through a law passed by Parliament.

118. (B) 2004
The Constitution (Eighty-Ninth Amendment) Act, 2003, which separated the National Commission for Scheduled Castes and Scheduled Tribes into two distinct bodies, came into force in February 2004. This milestone allowed for the creation of the National Commission for Scheduled Tribes under Article 338A, ensuring more specialized and dedicated oversight for tribal-specific constitutional safeguards and developmental programs.

119. (A) The Ministry of Tribal Affairs as the nodal agency
The Ministry of Tribal Affairs serves as the nodal agency for the overall policy, planning, and coordination of programs for the development of Scheduled Tribes. Consequently, it is constitutionally and administratively empowered to oversee the implementation of the Forest Rights Act, 2006. This ensures that the recognition of tribal rights over forest land is handled by a department dedicated to their welfare.

120. (A) Cabinet Minister in the Union Government
The Chairperson of the National Commission for Scheduled Tribes is accorded a very high status in the government hierarchy. Specifically, the Chairperson is given the rank of a Union Cabinet Minister. This high status ensures that the commission's recommendations and findings are given significant weight and that the concerns of tribal communities are represented at the highest level of government.

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121. (A) Article 350A regarding mother-tongue instruction at primary stage
Article 350A was added to ensure that every state and local authority provides adequate facilities for instruction in the mother tongue at the primary stage of education for children belonging to linguistic minority groups. This provision is frequently applied to tribal groups to help preserve their unique languages and improve educational outcomes by starting schooling in a familiar language.

122. (D) By creating Scheduled Areas and protecting tribal customary laws
The constitutional framework balances tribal development and identity preservation through the creation of Scheduled Areas under the Fifth and Sixth Schedules. These provisions protect tribal land from alienation and allow for the continued application of traditional customary laws. By doing so, the state ensures that development does not come at the cost of erasing the unique socio-cultural fabric of tribes.

123. (B) 21.1% of the state's total population
According to the 2011 Census data, the population of Scheduled Tribes in Madhya Pradesh is approximately 15.31 million. This constitutes about 21.1% of the state's total population. This high percentage makes Madhya Pradesh the state with the largest tribal population in India in absolute terms, justifying the extensive application of Fifth Schedule provisions within its territory.

124. (B) II, V, IV, I, III
The inclusion of a new community into the Scheduled Tribes list follows a specific sequence. It starts with a recommendation by the state government, followed by clearance from the Registrar General of India regarding ethnological traits. Then, the National Commission for Scheduled Tribes provides its concurrence. After these steps, the Union Cabinet approves the proposal, and finally, Parliament passes an amendment act.

125. (C) Uttarakhand
Under Article 164(1), the requirement for a dedicated Minister in charge of tribal welfare applies to states with significant tribal populations. These include Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha. Although Uttarakhand has a tribal population, it was not included in the mandatory list under this specific article. The mandate for Chhattisgarh and Jharkhand was added by the 94th Amendment Act.

126. (D) Substantive Equality
The reservation of seats in public employment for Scheduled Tribes under Article 16(4) is justified by the principle of "Substantive Equality." This concept recognizes that formal equality (treating everyone the same) is insufficient when certain groups have faced historical disadvantages. Substantive equality requires the state to take positive steps to ensure that marginalized communities can compete on a truly equal footing.

127. (C) Eklavya Model Residential Schools (EMRS)
To fulfill the directive of Article 46, the Government of India established Eklavya Model Residential Schools. These schools aim to provide high-quality middle and high-level education to Scheduled Tribe students in remote areas. By offering residential facilities and modern curricula, the scheme seeks to ensure that tribal children have the same educational opportunities as students in more developed urban regions.

128. (A) Scheduled Areas and Tribal Areas as referred to in Article 244
Article 243ZC, located in Part IXA of the Constitution, specifies that the provisions relating to Municipalities do not apply to the Scheduled Areas and Tribal Areas mentioned in Article 244. This exclusion allows for the creation of urban local governance structures that are sensitive to the unique demographic and cultural needs of tribal populations, similar to the PESA Act for rural areas.

129. (D) Fifth relies on state administration; Sixth on District Councils
The fundamental difference lies in the administrative approach. The Fifth Schedule places tribal areas under the general state administration, supplemented by a Tribes Advisory Council. In contrast, the Sixth Schedule provides a much higher degree of autonomy by creating Autonomous District Councils. These councils have direct legislative and judicial

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powers over various local subjects, allowing tribes greater control over their governance.

130. (B) The RGI provides concurrence on ethnological justifications
The Registrar General of India plays a technical and advisory role in the process of including a community in the Scheduled Tribes list. The RGI examines the ethnological and sociological evidence provided by the state government to determine if the community meets the established criteria for ST status. The RGI's concurrence is a mandatory step before the proposal moves to the cabinet.

131. (B) IV, I, III, II
Affirmative action milestones began with the 77th Amendment (1995) providing for reservation in promotions. This was followed by the PESA Act in 1996, which extended Panchayati Raj to Scheduled Areas. The landmark Samatha judgment protecting tribal land was delivered in 1997. Finally, the 89th Amendment in 2003 established the separate National Commission for Scheduled Tribes, which began functioning in 2004.

132. (C) P-4, Q-1, R-3, S-2
The 65th Amendment established the first multi-member commission for SCs and STs. The 89th Amendment split it into two separate bodies. The 104th Amendment extended political reservation for ten more years. The 82nd Amendment allowed the state to provide relaxations in qualifying marks for Scheduled Castes and Scheduled Tribes in departmental examinations for promotions, ensuring their representation in higher posts.

133. (A) Public Interest Litigation (PIL) under Article 32 of the Constitution
Public Interest Litigation, filed under Article 32 or 226, is a judicial innovation that allows any public-spirited individual or organization to approach the court on behalf of marginalized groups. This has been crucial for tribal communities who may lack the resources or knowledge to navigate complex legal procedures, allowing the Supreme Court to intervene directly against violations of their fundamental rights.

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134. (C) The Governor's powers are largely dependent on ministerial advice
A common criticism of the Fifth Schedule is that the Governor's significant powers are not exercised independently. Under the Indian parliamentary system, the Governor generally acts on the aid and advice of the State Council of Ministers. This can sometimes lead to a conflict of interest where tribal protections are sidelined in favor of the general state government's developmental or industrial priorities.

135. (C) To ensure focused attention on significant tribal populations
The constitutional mandate for a Minister in charge of tribal welfare in states like Madhya Pradesh was established to ensure that the unique needs of significant tribal populations are not overlooked. By making this a mandatory cabinet position, the Constitution ensures focused political and administrative attention on the socio-economic development, legal protection, and general advancement of these historically marginalized communities.

136. (A) At least one member must be a woman.
The rules governing the composition of the National Commission for Scheduled Tribes, as established under the constitutional framework of Article 338A, mandate that among the Chairperson, Vice-Chairperson, and three other members, at least one of these positions must be held by a woman. This ensures that the specific perspectives and challenges faced by tribal women are represented within the commission.

137. (B) Madhya Pradesh
Madhya Pradesh has the largest population of Scheduled Tribes in India, and consequently, it has the highest number of Lok Sabha seats reserved for this category. Out of the 29 Lok Sabha seats in the state, six are reserved for Scheduled Tribes. This ensures a strong tribal representation from Madhya Pradesh in the lower house of India's Parliament.

138. (B) No, tribal preponderance is an essential criterion for declaration
The declaration of a Scheduled Area under the Fifth Schedule is not arbitrary. One of the essential criteria is the preponderance of tribal population in the area. This means the region must have a

significant and dominant tribal presence. Other factors include the compactness of the area and its relative economic backwardness compared to neighboring regions, ensuring targeted administration.

139. (B) I, II, III, IV
The legal journey for tribal rights began with the adoption of the Constitution in 1950. Decades later, the PESA Act was enacted in 1996 to empower local tribal governance. This was closely followed by the Samatha judgment in 1997, which protected tribal lands. Finally, the Forest Rights Act was enacted in 2006, recognizing the historical land rights of forest-dwelling tribes.

140. (D) I → II → III
The constitutional machinery for tribal welfare evolved from the appointment of a single Special Officer for SCs and STs. Later, through the 65th Amendment, this was replaced by a Multi-member National Commission for SCs and STs. Finally, the 89th Amendment bifurcated this body to create a Separate National Commission for Scheduled Tribes in 2004, focusing exclusively on tribal issues.

141. (C) The United States
India's constitutional mechanism for tribal administration, particularly the concept of Scheduled Areas and tribal self-governance, shares structural similarities with the model found in the United States. In the US, Indian Reservations have a degree of internal sovereignty and are governed by specific federal and tribal laws, similar to the special administrative status provided under the Fifth and Sixth Schedules in India.

142. (D) They retain status as religion is not a bar for ST classification
According to the Indian legal and constitutional framework, Scheduled Tribe status is determined by ethnic and social criteria rather than religious affiliation. Therefore, if a member of a Scheduled Tribe converts to Christianity or any other religion, they do not lose their ST status or the associated reservation benefits. This differs from Scheduled Caste status, which is religiously restricted in certain contexts.

143. (C) Baiga, Bharia, Sahariya
Within the larger tribal population, certain groups are identified as Particularly Vulnerable Tribal Groups due to their declining population, low literacy, and pre-agricultural level of technology. In Madhya Pradesh, the three recognized PVTGs are the Baiga, Bharia, and Sahariya. These groups receive focused attention and additional constitutional protections to ensure their survival and socio-economic development.

144. (A) Right against Exploitation prohibiting human trafficking and labor
Article 23 is a fundamental right that specifically prohibits traffic in human beings and forced labor, such as begar. This provision is directly associated with the constitutional safeguard against the historical exploitation of tribal labor, where tribes were often forced into unpaid work. It provides a legal basis for challenging and preventing such practices across all tribal regions in India.

145. (C) The Governor of Madhya Pradesh
The Fifth Schedule of the Constitution empowers the Governor of a state with Scheduled Areas, such as Madhya Pradesh, to issue public notifications. These notifications can direct that a central or state law shall not apply to a Scheduled Area or shall apply only with specific modifications. This power ensures that laws can be adapted to protect tribal customs and interests.

146. (B) Meghalaya
Madhya Pradesh, Chhattisgarh, and Odisha are all governed under the Fifth Schedule of the Constitution, which provides for Tribes Advisory Councils and special powers for the Governor. Meghalaya, however, is one of the four northeastern states governed under the Sixth Schedule. The Sixth Schedule provides for Autonomous District Councils with significantly more legislative and judicial powers than the Fifth Schedule areas.

147. (A) The TAC meets infrequently and functions as a consultative body
A frequent criticism of the Tribes Advisory Council is its limited power. While it is a mandatory body, its role is primarily consultative. The council meets relatively infrequently, and the Governor is not legally bound to follow its

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advice. This can sometimes render the council less effective in influencing major state policy decisions that impact tribal welfare and land rights.

148. (A) Articles 21, 39(b), 39(c), and the Fifth Schedule protections
The Forest Rights Act of 2006 draws its constitutional authority from the Right to Life under Article 21, which includes the right to livelihood. It also reflects the Directive Principles in Articles 39(b) and 39(c), which mandate the equitable distribution of resources. Combined with the protections of the Fifth Schedule, these provisions justify the legal recognition of traditional tribal forest rights.

149. (C) Seat reservation in the Lok Sabha and State Legislative Assemblies
The principle of proportional representation for Scheduled Tribes is constitutionally mandated for political seats. According to Articles 330 and 332, seats in the Lok Sabha and State Legislative Assemblies must be reserved for Scheduled Tribes in proportion to their population in the respective state or union territory. This ensures they have a guaranteed share of power in the nation's primary law-making bodies.

150. (B) Summon persons and examine them on oath as a civil court
When investigating a complaint regarding the deprivation of rights, the National Commission for Scheduled Tribes is vested with the powers of a civil court. It can summon and enforce the attendance of any person from any part of India and examine them on oath. It can also require the discovery and production of any relevant document as part of its investigation.

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CHAPTER 03
Legislative Framework for Tribes

1. According to the PESA Act, prior recommendation of the Gram Sabha or the Gram Panchayat at the appropriate level is mandatory for granting which of the following in Scheduled Areas?
(A) Leases for major mineral extraction and industrial exports
(B) The transfer of agricultural land to non-tribal individuals
(C) Large-scale state government infrastructure and energy projects
(D) Licenses or mining leases for minor minerals

2. To qualify as an Other Traditional Forest Dweller (OTFD) under the Forest Rights Act 2006, a person or community must have primarily resided in and depended on the forest for at least:
(A) 25 years
(B) 50 years
(C) 75 years
(D) 100 years

3. Under the PESA Act, 1996, every village shall have a Gram Sabha consisting of persons whose names are included in the:
(A) Below Poverty Line (BPL) list of the village
(B) Register of tribal forest dwellers
(C) Electoral rolls for the Panchayat at the village level
(D) State census of indigenous populations

4. Under the Forest Rights Act, 2006, if a claim for forest rights is rejected by the Gram Sabha, the aggrieved person can appeal to the:
(A) District Level Committee
(B) High Court of the State
(C) Sub-Divisional Level Committee
(D) State Level Monitoring Committee

5. Match the provisions mentioned in List I with the descriptions in List II:
List I: (PESA Provisions)
P. Section 4(a)
Q. Section 4(d)
R. Section 4(i)
S. Section 4(m)
List II: (Description)
1. Consultation before land acquisition
2. Competence of Gram Sabha to preserve traditions
3. State legislation subject to customary law
4. Endowment of powers to Gram Sabha
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-4, S-2

6. Under Section 165(6) of the Madhya Pradesh Land Revenue Code, a member of an aboriginal tribe may transfer their land to a non-tribal person only with the prior permission of the:
(A) Chief Minister
(B) Collector
(C) Tehsildar
(D) Sarpanch

7. The Panchayats (Extension to the Scheduled Areas) Act, 1996 was enacted on the basis of the recommendations of which of the following committees?
(A) Balwant Rai Mehta Committee
(B) Dileep Singh Bhuria Committee
(C) Ashok Mehta Committee
(D) L.M. Singhvi Committee

8. Identify the incorrect statement regarding the Scheduled Areas in Madhya Pradesh.
(A) They are notified by the President of India under the Fifth Schedule.
(B) Scheduled Areas cover more than 50% of the geographical area of Madhya Pradesh.
(C) The Governor has the power to direct that any particular act of Parliament does not apply to a Scheduled Area.
(D) Mandla and Dindori are fully covered under Scheduled Areas in Madhya Pradesh.

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9. What is the cut-off date for recognizing the forest rights of Forest Dwelling Scheduled Tribes (FDST) under the Forest Rights Act, 2006?
(A) 26th January 1950
(B) 15th August 1996
(C) 13th December 2005
(D) 31st December 2007

10. As per the Madhya Pradesh PESA Rules, how many days in a year is the Gram Sabha mandated to meet as a minimum requirement?
(A) Two times
(B) Four times
(C) Six times
(D) Twelve times

11. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The implementation of the Forest Rights Act 2006 has often come into conflict with the Wildlife Protection Act 1972.
Reason (R): The Forest Rights Act grants habitat rights to primitive tribal groups in areas that may overlap with Critical Tiger Habitats where strict conservation limits human activity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

12. In which year did the Government of Madhya Pradesh formally notify the Madhya Pradesh PESA Rules to effectively implement the act in the state?
(A) 1998
(B) 2005
(C) 2012
(D) 2022

13. Under the Forest Rights Act 2006, what is the maximum area of forest land that can be claimed by an individual or family under Individual Forest Rights (IFR)?
(A) 2 hectares
(B) 4 hectares
(C) 10 hectares
(D) There is no upper limit

14. Which of the following is a major challenge in the implementation of the PESA Act in Madhya Pradesh?
(A) Over-empowerment of the Gram Sabha leading to state administrative paralysis
(B) Excessive funding by the central government causing financial indiscipline
(C) Conflict between the powers of traditional tribal leadership and elected panchayat representatives
(D) Lack of state legislature to pass any laws regarding panchayats

15. Which section of the Madhya Pradesh Land Revenue Code (MPLRC), 1959 explicitly protects the land of aboriginal tribes from being transferred to non-tribals?
(A) Section 170(A)
(B) Section 109
(C) Section 250
(D) Section 165(6)

16. What is the primary objective of enacting the PESA Act, 1996 in India?
(A) To extend Part IX of the Constitution to Scheduled Areas with modifications
(B) To grant full statehood status to all tribal regions within India
(C) To exempt all Scheduled Tribe members from any form of state taxation
(D) To establish separate and independent autonomous district councils in all states

17. A critical component of implementing the Forest Rights Act in Madhya Pradesh is ensuring rights over Minor Forest Produce (MFP). Which of the following is NOT classified as an MFP under the Act?
(A) Timber
(B) Bamboo
(C) Tendu leaves
(D) Honey

18. Under the PESA Act in Scheduled Areas, who holds the ownership of minor forest produce (MFP)?
(A) The Gram Sabha
(B) The State Forest Department
(C) The Ministry of Tribal Affairs
(D) The Joint Forest Management Committee

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19. Community Forest Rights (CFR) recognized under the Forest Rights Act, 2006 include the right to:
(A) Clear forests for large-scale commercial agriculture
(B) Sell forest land to private corporations
(C) Construct mega-dams for electricity generation
(D) Protect, regenerate, or conserve or manage any community forest resource

20. The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act was passed in which year?
(A) 1996
(B) 2006
(C) 2013
(D) 2019

21. Consider the following statements regarding the Forest Rights Act 2006:
I. It recognizes the right to hold and live in the forest land under individual or common occupation for habitation or for self-cultivation.
II. It grants ownership of minor forest produce collected within or outside village boundaries.
III. It permits the displacement of forest dwellers without their informed consent if a wildlife sanctuary is established.
IV. It provides the right to intellectual property and traditional knowledge related to biodiversity.
Which of the above statements is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

22. Under the key provisions of the PESA Act, 1996, the Gram Sabha is endowed with the power to safeguard and preserve:
(A) Only the community assets and physical infrastructure of the village
(B) Traditions, customs, cultural identity, and community resources
(C) Only the formal statutory laws and regulations of the state government
(D) The administrative and political boundaries of the local district

23. Consider the following statements regarding the role of Gram Sabha under the PESA Act, 1996:
I. It has the power to enforce prohibition or regulate the sale and consumption of any intoxicant.
II. It has the power to manage village markets.
III. It has the authority to issue currency within the scheduled area.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

24. In the context of Madhya Pradesh, the state government launched which portal to digitize the claims and streamline the distribution of Van Adhikar Pattas under the Forest Rights Act?
(A) MP Bhulekh
(B) Tribal Rights Dashboard
(C) MP Forest Web
(D) Van Mitra Portal

25. The primary nodal agency at the national level for the implementation of the Forest Rights Act, 2006 is the:
(A) Ministry of Rural Development
(B) Ministry of Tribal Affairs
(C) Ministry of Environment, Forest and Climate Change
(D) Ministry of Panchayati Raj

26. Which schedule of the Indian Constitution is directly associated with the implementation of the PESA Act, 1996?
(A) Sixth Schedule
(B) Ninth Schedule
(C) Eleventh Schedule
(D) Fifth Schedule

27. In Madhya Pradesh, the distribution of Van Adhikar Pattas (Forest Rights Titles) has predominantly faced challenges due to:
(A) High rejection rates due to insufficient documentary evidence
(B) A complete lack of significant forest cover within the state territory
(C) Collective refusal of tribal communities to accept formal land titles
(D) Non-recognition of existing state boundaries by the Central Government

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28. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The PESA Act empowers the Gram Sabha to prevent the alienation of land in the Scheduled Areas.
Reason (R): Tribal communities in Scheduled Areas have historically suffered from land dispossession and the Act seeks to restore their traditional land rights.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Which authority is designated by the Forest Rights Act 2006 to initiate the process for determining the nature and extent of individual or community forest rights?
(A) Sub-Divisional Level Committee
(B) District Level Committee
(C) Gram Sabha
(D) State Level Monitoring Committee

30. Which of the following districts in Madhya Pradesh is fully covered under the Scheduled Areas notified under the Fifth Schedule?
(A) Bhopal
(B) Indore
(C) Gwalior
(D) Jhabua

31. Which state has recorded the highest number of Van Adhikar Pattas (Forest Rights Titles) distributed to tribal communities as of recent national data?
(A) Chhattisgarh
(B) Madhya Pradesh
(C) Odisha
(D) Maharashtra

32. In the context of tribal areas in Madhya Pradesh, the Right of Children to Free and Compulsory Education (RTE) Act, 2009 faces unique implementation challenges primarily due to:
(A) The formal legal exclusion of all Scheduled Areas from the national RTE Act
(B) Dispersed hamlets making the 'neighborhood school' norm difficult
(C) The total rejection of formal education by traditional village councils
(D) Prohibitively high tuition fees charged by state government schools

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33. The Madhya Pradesh Scheduled Tribes (Prevention of Interest in Trees) Act primarily aims to protect tribes from exploitation by contractors concerning:
(A) The organized cultivation and export of rare medicinal plants
(B) The felling and sale of timber trees on tribal holdings
(C) The seasonal plucking of Tendu leaves within reserve forests
(D) The industrial export of Bamboo products to neighboring states

34. A significant conflict between the Wildlife Protection Act, 1972 and the Forest Rights Act, 2006 arises primarily in the context of:
(A) Collection of non-timber forest produce outside protected areas
(B) The right to conduct eco-tourism by corporate bodies
(C) The payment of wages under MGNREGA in forest villages
(D) Relocation of tribal communities from Critical Tiger Habitats (Core Areas)

35. Section 18A was inserted into the SC/ST (Prevention of Atrocities) Act in 2018 to stipulate that:
(A) No preliminary enquiry or prior approval is required for arrest
(B) A preliminary enquiry is strictly necessary before FIR registration
(C) The investigating officer must obtain prior written approval for arrest
(D) Anticipatory bail can be granted to the accused under Section 438 of the CrPC

36. For the Particularly Vulnerable Tribal Groups (PVTGs) in Madhya Pradesh, which specific provision is made under the National Food Security Act (NFSA) framework to ensure nutritional security?
(A) Allocation of 35 kg of food grains per household per month under Antyodaya Anna Yojana
(B) Free distribution of exotic and imported fruit varieties to families

(C) Monthly cash transfers equivalent to the price of 100 kg of wheat
(D) Complete exemption from all forms of agricultural taxation

37. Match the authorities in List I with their corresponding functions in List II as per the Forest Rights Act (FRA):
List I: (FRA Authorities)
P. Gram Sabha
Q. Sub-Divisional Level Committee
R. District Level Committee
S. State Level Monitoring Committee
List II: (Functions)
1. Final appellate authority for forest rights claims
2. Initiates the process for determining forest rights
3. Examines resolutions and prepares the record of forest rights
4. Monitors the process of recognition and vesting of forest rights
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-1, R-3, S-4

38. The traditional system of bonded labour formerly practiced among some tribal groups in Madhya Pradesh was locally known by terms such as:
(A) Jajmani
(B) Ryotwari
(C) Batai
(D) Gothi or Hali

39. In Madhya Pradesh, the funds collected under the District Mineral Foundation (DMF) are mandated to be utilized through a flagship scheme known as:
(A) Mukhya Mantri Khanij Vikas Yojana
(B) Eklavya Mining Area Scheme
(C) Tribal Area Infrastructure Scheme
(D) Pradhan Mantri Khanij Kshetra Kalyan Yojana

40. Identify the correct statement regarding the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989.
(A) It applies equally to offences committed by STs against non-STs.
(B) Anticipatory bail is freely available for offences registered under this Act.
(C) It restricts the state government from setting up Special Courts.
(D) It criminalizes the wrongful occupation or cultivation of land owned by a member of an SC or ST.

41. Under MGNREGA guidelines, individual works (Category B works) such as land development and irrigation can be taken up on the land owned by:
(A) Families categorized as being Below the Poverty Line
(B) Scheduled Castes, Scheduled Tribes, and forest dwellers
(C) Any non-tribal farmer possessing land within the local village boundary
(D) Large-scale corporate agricultural firms operating in the district

42. The landmark 'Samatha Judgment' of the Supreme Court of India is highly relevant to tribal legislative frameworks because it restricted:
(A) The general application of the IPC throughout Scheduled Areas
(B) The periodic holding of democratic panchayat elections in Schedule V areas
(C) Transfer of tribal land for mining to private non-tribal agencies
(D) The traditional right of indigenous tribes to brew various liquors

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43. Match the legislations in List I with their corresponding years of enactment in List II:
List I: (Legislation)
P. SC/ST (Prevention of Atrocities) Act
Q. Forest Rights Act
R. PESA Act
S. Bonded Labour System (Abolition) Act
List II: (Year of Enactment)
1. 1976
2. 1989
3. 1996
4. 2006
(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-4, R-1, S-2

44. Under the rules of the SC/ST (Prevention of Atrocities) Act, the State Government is required to designate a nodal officer at the state level not below the rank of:
(A) Superintendent of Police
(B) Inspector General of Police
(C) District Magistrate
(D) Secretary to the State Government

45. The National Food Security Act (NFSA), 2013 aims to provide subsidized food grains to up to what percentage of the rural population, which heavily includes the tribal demographic in Madhya Pradesh?
(A) 50%
(B) 60%
(C) 75%
(D) 90%

46. Which of the following is the correct sequence of the flow of claims for the recognition of forest rights under the FRA 2006?
(A) Gram Sabha → District Level Committee → Sub-Divisional Level Committee
(B) Sub-Divisional Level Committee → Gram Sabha → District Level Committee
(C) Gram Sabha → Sub-Divisional Level Committee → District Level Committee
(D) District Level Committee → Sub-Divisional Level Committee → Gram Sabha

47. According to the Environment (Protection) Act, 1986 and subsequent EIA notifications, what is a mandatory requirement before clearing major development projects in tribal areas?
(A) Obtaining written approval from the UN Environment Programme
(B) Conducting a public hearing to ascertain local concerns
(C) The mandatory privatization of all adjacent state-owned forest lands
(D) Disbanding the existing local Gram Panchayat and village authorities

48. Under the provisions of tribal land protection in MP, if an illegal possession of a tribal person's land is proved, the Sub-Divisional Officer (SDO) has the power to:
(A) Impose a mandatory life sentence on the person occupying the land
(B) Evict the unauthorized occupier and restore possession to the owner
(C) Auction the land publicly and transfer all proceeds to the state treasury
(D) Convert the private land parcel into state government property for public use

49. Under the RTE Act and National Education Policy provisions, what is the recommended approach to facilitate better learning for tribal children in early stages?
(A) Use of the child's mother tongue as the medium of instruction
(B) The immediate and total immersion of students in the English language
(C) Teaching the curriculum exclusively in classical languages like Sanskrit
(D) Strictly banning the use of all tribal dialects within the school premises

50. Which of the following acts focuses on eradicating a practice that disproportionately exploited tribal labor through generational debt in Madhya Pradesh?
(A) Minimum Wages Act, 1948
(B) Industrial Disputes Act, 1947
(C) Bonded Labour System (Abolition) Act, 1976
(D) Factories Act, 1948

51. The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), 2005 has a special provision for tribal households who have received land titles under the Forest Rights Act. They are entitled to:
(A) 100 days of guaranteed wage employment
(B) 150 days of guaranteed wage employment
(C) 200 days of guaranteed wage employment
(D) Unemployment allowance only

52. Which Act provides the principal legal framework in Madhya Pradesh for reversing fraudulent land transfers from Scheduled Castes and Scheduled Tribes to others?
(A) The Madhya Pradesh Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Rules
(B) The Madhya Pradesh Samajik Nirayogyata Nivaran Adhiniyam
(C) The Madhya Pradesh Visesh Nyayalaya Adhiniyam
(D) The Madhya Pradesh Land Revenue Code,

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53. The 2015 amendment to the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act added new offences. Which of the following was NOT added as a specific offence?
(A) Tonsuring of head or mustache
(B) Garlanding with footwear
(C) Defaulting on a commercial bank loan
(D) Forcing to dispose or carry human or animal carcasses

54. Consider the following statements regarding the protection of tribal land in Madhya Pradesh under the MPLRC:
I. Section 165(6) restricts the transfer of tribal land.
II. Section 170-A allows for setting aside transfers made through fraud.
III. Section 170-B shifts the burden of proof to the non-tribal buyer.
IV. Only agricultural land transfers are regulated; urban tribal land can be freely sold.
V. Gram Sabhas have no authority to intervene in land alienation cases in Scheduled Areas.
Which of the above statement(s) is/are incorrect?
(A) I and II
(B) III and V
(C) IV and V
(D) II, IV and V

55. Under the Child and Adolescent Labour (Prohibition and Regulation) Amendment Act, 2016, children under 14 years are permitted to work only in:
(A) Family enterprises after school hours or during vacations
(B) Traditional non-hazardous mining activities conducted by communities
(C) Small scale bidi rolling units operating within residential village areas
(D) Agricultural wage labor performed on third-party commercial farms

56. Section 170-B of the Madhya Pradesh Land Revenue Code, 1959 places the burden of proof regarding the bonafide transfer of tribal land on the:
(A) Non-tribal purchaser
(B) Tribal seller
(C) State Government
(D) Gram Panchayat

57. Under the Wildlife Protection Act, 1972, rights of tribal people in a National Park are:
(A) Extinguished upon final notification after settlement of rights
(B) Fully protected and expanded compared to a Sanctuary
(C) Allowed to continue only if the residents belong to a notified PVTG
(D) Automatically converted into permanent individual land ownership titles

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58. According to the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989, an offence of atrocity can only be committed by a person who is:
(A) Someone who is not a member of an SC or an ST
(B) A public servant acting in an official administrative capacity
(C) A person who is already a member of an SC or an ST group
(D) A permanent resident living within a notified Scheduled Area

59. The Mines and Minerals (Development and Regulation) Amendment Act, 2015 introduced a crucial mechanism for the benefit of persons and areas affected by mining, heavily applicable to tribal belts in MP. This mechanism is called:
(A) National Mineral Exploration Trust
(B) State Tribal Mining Cooperative
(C) District Mineral Foundation
(D) Mineral Beneficiary Fund

60. In Madhya Pradesh, the implementation of the SC/ST (Prevention of Atrocities) Act is monitored at the district level by a Vigilance and Monitoring Committee headed by the:
(A) Superintendent of Police
(B) District Magistrate (Collector)
(C) District Judge
(D) Member of Legislative Assembly

61. The Madhya Pradesh Money Lenders Act mandates that anyone carrying on the business of money lending in the state must:
(A) Keep 50% of their capital in government

bonds
(B) Only lend to Scheduled Tribes
(C) Obtain a valid registration certificate
(D) Report directly to the Reserve Bank of India on a daily basis

62. Match the terms in List I with the descriptions in List II:
List I: (Term/Concept)
P. Customary Law
Q. Eminent Domain
R. Delegated Legislation
S. Gram Sabha
List II: (Description)
1. Power of state to take private property for public use
2. Traditional rules governing a community recognized by courts
3. Village assembly of all registered voters
4. Rules made by executive under the authority of an Act
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

63. Identify the incorrect statement concerning the District Mineral Foundation (DMF) in Madhya Pradesh.
(A) The entire fund of DMF is transferred to the Consolidated Fund of the State for urban development.
(B) It is established as a non-profit trust in districts affected by mining operations.
(C) The contributions to the DMF are made by the mining leaseholders.
(D) Drinking water supply, healthcare, and education are high priority areas for DMF fund utilization.

64. What is the role of the Peace and Dispute Resolution Committee (Shanti aur Vivad Nivaran Samiti) under the MP PESA Rules 2022?
(A) To declare formal war or blockades against neighboring panchayats and villages
(B) To act as a secondary branch of the State High Court within all tribal areas
(C) Resolve minor civil and criminal disputes using traditional village methods
(D) To manage and oversee the logistics of state-level and national political elections

65. Which principle of law allows the State to enact rules under Central tribal legislations like PESA or FRA?
(A) Delegated Legislation
(B) Judicial Review
(C) Eminent Domain
(D) Colorable Legislation

66. An important provision under the MP Land Revenue Code (MPLRC) Section 165(6-a) states that even with the Collector's permission, tribal land CANNOT be transferred if:
(A) The potential buyer is a permanent resident from another state or territory
(B) Transfer leaves the tribal person with less than 5 acres irrigated or 10 unirrigated
(C) The individual purchasing the land parcel is identified as a woman
(D) The specific plot of land is located in close proximity to a national highway

67. The Tribal Sub-Plan (TSP) strategy was adopted during which Five-Year Plan to ensure dedicated financial outlays for tribal development?
(A) First Five-Year Plan
(B) Third Five-Year Plan
(C) Fifth Five-Year Plan
(D) Eighth Five-Year Plan

68. One of the ongoing gaps in the implementation of the PESA Act in Madhya Pradesh is:
(A) The total and complete absence of any state-level rules to implement the Act
(B) Lack of capacity building and awareness among members regarding their powers
(C) A specific constitutional bar that prevents the application of PESA within MP
(D) The excessive administrative focus on urban areas instead of rural tribal belts

69. According to Section 3 of the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, forcing a member of a Scheduled Tribe to drink or eat any inedible or obnoxious substance carries a minimum imprisonment of:
(A) One month
(B) Six months
(C) Two years
(D) Five years

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70. Which apex body acts as the state-level counterpart to TRIFED for the procurement and marketing of minor forest produce collected by tribals in Madhya Pradesh?
(A) MP State Agro Industries Development Corporation for specialized farming
(B) MP Tribal Welfare Department's internal administrative and social division
(C) MP State Minor Forest Produce Co-operative Federation
(D) MP Khadi and Village Industries Board for traditional handicraft production

71. Which of the following Acts provides the legislative framework for recognizing the rights of tribal communities over biodiversity and traditional knowledge?
(A) Biological Diversity Act, 2002
(B) Water (Prevention and Control of Pollution) Act, 1974
(C) Air (Prevention and Control of Pollution) Act, 1981
(D) Public Liability Insurance Act, 1991

72. Arrange the following steps of a criminal proceeding under the SC/ST (Prevention of Atrocities) Act in the correct chronological order:
I. Filing of the charge sheet in the Special Court
II. Filing of FIR by the victim
III. Trial and pronouncement of judgment
IV. Investigation by a police officer not below the rank of DSP
(A) II, IV, I, III
(B) II, I, IV, III
(C) IV, II, I, III
(D) I, II, IV, III

73. A common bureaucratic hurdle faced by tribal individuals claiming land under the Forest Rights Act in Madhya Pradesh has been:
(A) The mandatory requirement for each claimant to pass a central UPSC examination
(B) The historical requirement to provide proof of residency since 1857
(C) The strict and absolute prohibition on using any form of satellite imagery
(D) Insistence on formal documentary evidence over traditional or oral testimonies

74. Identify the correct pair representing a legal concept and its relevance to tribal rights:
(A) Eminent Domain - Principle ensuring that Gram Sabha consent is never legally required
(B) Lex Loci - Rule stating that only English common law applies to all tribal areas
(C) Customary Law - Traditional practices recognized under Article 13 of the Constitution
(D) Habeas Corpus - A writ used exclusively for resolving land acquisition disputes

75. Under the MP PESA Rules, who acts as the Secretary of the Gram Sabha?
(A) The District Magistrate serving as the primary executive head
(B) The local Member of the Legislative Assembly (MLA)
(C) The Forest Range Officer in charge of the protection zone
(D) Gram Panchayat Secretary or a person appointed by the Gram Sabha

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76. The fundamental principle for allocating funds under the Tribal Sub-Plan (now called Schedule Tribe Component) by the state government is that the allocation must be at least proportional to the:
(A) State's GDP growth rate
(B) Total forest cover in the state
(C) Number of districts in the state
(D) State's Scheduled Tribe population percentage

77. Which constitutional article explicitly protects the cultural and educational rights of minorities, heavily cited in legal frameworks supporting tribal languages and customs?
(A) Article 21
(B) Article 24
(C) Article 29
(D) Article 44

78. The primary objective of establishing Large Area Multi-Purpose Cooperative Societies (LAMPS) in tribal areas of Madhya Pradesh is to:
(A) Construct and maintain large-scale irrigation dams for the state
(B) Manage and supervise the local state police forces in Scheduled Areas

(C) Facilitate the systematic migration of tribal youth to urban centers
(D) Provide credit and purchase agricultural or forest produce from tribals

79. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): High dropout rates among tribal children in Madhya Pradesh are closely linked to the seasonal migration of their families.
Reason (R): Tribal families often migrate to find wage labour when local employment opportunities or forest produce income dry up.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

80. In the conflict between tribal customary rights and state forest laws, the Indian Forest Act of 1927 is often criticized because it:
(A) Granted excessive and unregulated autonomy to all local forest dwelling groups
(B) Completely banned the commercial felling of trees by any state department
(C) Made the village Gram Sabha the supreme authority over all local Reserve Forests
(D) Followed a colonial approach that alienated tribes from forest management

81. Under the Forest Rights Act, 2006, the term "Critical Wildlife Habitat" refers to areas:
(A) Regions which are severely polluted by toxic industrial and chemical waste
(B) Local areas where wild animals are bred specifically for commercial purposes
(C) Areas kept inviolate for wildlife conservation based on scientific criteria
(D) Districts which are declared devoid of all wildlife due to excessive poaching

82. Under the Madhya Pradesh Scheduled Tribes Debt Relief Act, debts owed by Scheduled Tribes to unregistered money lenders are:
(A) Deemed completely discharged and nullified
(B) Restructured with a lower interest rate
(C) Handed over to state banks for collection
(D) Transferred to the Gram Panchayat for collection

83. Under the Madhya Pradesh PESA Rules, 2022, who possesses the ultimate authority to regulate, restrict, or prohibit the sale and consumption of liquor in a Scheduled Area village?
(A) The District Excise Officer
(B) The local Police Station In-charge
(C) The Sub-Divisional Magistrate
(D) The Gram Sabha

84. The protection against eviction of forest dwelling Scheduled Tribes from forest land under the Forest Rights Act, 2006 applies:
(A) Forever, even without filing a claim
(B) Only to those living in National Parks
(C) Until the recognition and verification procedure is complete
(D) Only if they pay a lease amount to the forest department

85. Which of the following best describes the principle of 'Lex Loci' in the context of tribal legislation?
(A) The specific state law that bans all forms of traditional tribal customs
(B) A strictly international law framework designed for global indigenous rights
(C) The law of the land, integrating customary laws and indigenous practices
(D) The central principle of centralized and state-led forest resource management

86. Consider the following statements regarding the SC/ST (Prevention of Atrocities) Act:
I. It provides for the forfeiture of property of persons convicted under the Act.
II. It assumes that an offence is not committed if the victim and the accused reach a financial settlement outside court.
III. It penalizes a public servant (not belonging to SC/ST) for willful neglect of duties required under the Act.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

87. How is the quorum of a Gram Sabha meeting defined under the MP PESA Rules 2022?

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(A) Exactly one-tenth of all registered members, with no gender requirement
(B) One-tenth of all registered members, out of which at least one-third shall be women
(C) Exactly fifty percent of all adult members registered within the village unit
(D) A flat requirement of 100 members regardless of the total population size

88. In the context of the Madhya Pradesh Excise Act, 1915 and tribal traditions, the state government has introduced a special policy to legalize the traditional brewing of liquor from which flower by tribal communities?
(A) Palash (Butea monosperma)
(B) Mahua (Madhuca longifolia)
(C) Sal (Shorea robusta)
(D) Neem (Azadirachta indica)

89. The central government scheme establishing specialized schools to provide quality middle and high-level education to Scheduled Tribe students in remote areas is called:
(A) Kendriya Vidyalaya Sangathan
(B) Eklavya Model Residential Schools (EMRS)
(C) Navodaya Vidyalaya Samiti
(D) Kasturba Gandhi Balika Vidyalaya

90. Which major legal concept was challenged by the Supreme Court in the landmark Niyamgiri case (Orissa Mining Corporation v. MoEF), reinforcing tribal rights?
(A) The absolute right of the state to exploit minerals without Gram Sabha consultation
(B) The legal right of the tribal communities to collect and sell minor forest produce
(C) The executive right of the state to implement the Right to Education Act
(D) The administrative right to formulate the annual Tribal Sub-Plan for the region

91. Which of the following describes the 'Antyodaya Anna Yojana' (AAY) benefit provided to PVTGs under the NFSA framework in MP?
(A) Subsidized loan for purchasing tractors
(B) 35 kg of food grains per household per month at highly subsidized rates
(C) Guaranteed government employment to one family member
(D) Free higher education in medical colleges

92. Which constitutional mechanism gives the Governor of Madhya Pradesh special powers to ensure peace and good government in Scheduled Areas?
(A) Article 356
(B) Article 370
(C) Paragraph 5 of the Fifth Schedule
(D) Article 243M

93. What is the Odd One Out in the context of minor forest produce (MFP) under the Forest Rights Act?
(A) Tendu Leaves
(B) Mahua Seeds
(C) Teak Timber logs
(D) Wild Honey

94. A non-tribal person occupies land belonging to a Scheduled Tribe in Madhya Pradesh by manipulating land records. Which legislation is specifically designed to correct such fraudulent land entries and restore possession?
(A) Indian Registration Act, 1908 concerning all property records
(B) Specific Relief Act, 1963 regarding the enforcement of contracts
(C) MP Land Revenue Code, 1959 (Sections 170A and 170B)
(D) MP Ceiling on Agricultural Holdings Act, 1960 for land redistribution

95. Under the FRA 2006, the recognition of forest rights is granted jointly in the name of:
(A) The village headman and the oldest living member of the community
(B) Both spouses, or single heads in other households
(C) Exclusively the male head of the household as recognized by state records
(D) The State Forest Department along with the individual tribal claimant

96. Which of the following is considered the most significant bottleneck in the implementation of the Forest Rights Act in MP?
(A) An overabundance of claims causing a severe shortage of available land
(B) Resistance of the Forest Department to relinquish control over resources
(C) The consistent refusal of tribal communities to practice settled agriculture

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(D) Excessive funding provided by the Ministry of Tribal Affairs to the state

97. Match the legislation in List I with its corresponding impact in List II:
List I: (Legislation/Policy)
P. Wild Life (Protection) Act, 1972
Q. MGNREGA, 2005
R. Right to Education Act, 2009
S. Mines and Minerals Act (Amended 2015)
List II: (Impact on Tribes)
1. Created District Mineral Foundations for local benefit
2. Mandates mother tongue instruction considerations
3. Provides extra wage days for FRA title holders
4. Has historically led to displacement for protected areas
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

98. In the landmark case of Kailas & Others vs State of Maharashtra (2011), the Supreme Court noted that the Scheduled Tribes (Adivasis) are:
(A) The descendants of the original inhabitants of India
(B) Recent immigrants to the Indian subcontinent
(C) A demographic created by colonial administration
(D) Outside the purview of the Indian Constitution

99. The term "alienation" in the context of tribal land rights legislation means:
(A) Making the land more fertile through the use of modern industrial farming
(B) Transfer of land ownership or possession from tribal to non-tribal people
(C) The formal process of declaring tribal land as a protected wildlife sanctuary
(D) The integration of small tribal farmers into the national agricultural market

100. The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Amendment Act of 2018 nullified the effect of a Supreme Court judgment that had:
(A) Completely abolished all forms of reservations in job-related promotions
(B) Significantly increased the mandatory punishment for filing false cases
(C) Diluted arrest provisions by mandating a preliminary inquiry
(D) Banned the application of the entire Act within notified Schedule V areas

101. Match the authorities in List I with their corresponding functions in List II:
List I: (Authority/Body)
P. District Level Committee (FRA)
Q. Sub-Divisional Officer (MPLRC)
R. Gram Sabha (PESA)
S. Special Court (PoA Act)
List II: (Function)
1. Speedy trial of atrocity cases
2. Final approval of forest rights claims
3. Eviction of unauthorized non-tribal occupiers
4. Management of village markets
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-3, S-1

102. According to the PESA Act, 1996, the State Legislature must ensure that the Panchayats at the higher level do not assume the powers and authority of:
(A) Any Panchayat at the lower level or of the Gram Sabha
(B) The State Government's executive and legislative administrative branches
(C) The District Collector's office and associated regional departments
(D) The Supreme Court of India's judicial and constitutional oversight functions

103. The 'Bhuria Committee' report of 1995, which led to the enactment of PESA, fundamentally emphasized:
(A) The rapid and state-led urbanization of all remote tribal forest areas
(B) Respect for customary laws and community management of resources
(C) The total abolition of the Gram Sabha within all notified Schedule V areas
(D) The centralization of all forest powers under the national Ministry of Environment

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104. If a mining project in a tribal district of Madhya Pradesh leads to displacement, which central legislation primarily dictates the process of rehabilitation and resettlement?
(A) The Indian Contract Act, 1872
(B) The Transfer of Property Act, 1882
(C) The Disaster Management Act, 2005
(D) The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013

105. Under the Indian Forest Act, 1927, transit permits are required to transport forest produce. How did the Forest Rights Act 2006 modify this for tribal gatherers regarding Minor Forest Produce?
(A) It increased the fees for transit permits.
(B) It banned the transport of MFP outside the village boundary.
(C) It authorized the Gram Sabha to issue transit passes for minor forest produce.
(D) It transferred the power to issue transit passes to the local Police Station.

106. Consider the following statements regarding the District Mineral Foundation (DMF) in Madhya Pradesh:
I. It is funded by contributions from mining lease holders.
II. The Gram Sabha has a consultative role in the identification of beneficiaries in Scheduled Areas.
III. It can be utilized to improve healthcare in mining-affected tribal areas.
IV. It replaced the central government's budgetary allocation for tribal welfare.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, III and IV
(C) I, II and III
(D) II, III and IV

107. The Minimum Support Price (MSP) for Minor Forest Produce (MFP) scheme was introduced by the central government primarily to:
(A) Ensure fair returns to tribal gatherers and protect them from middlemen
(B) Subsidize the large-scale corporate procurement of commercial timber
(C) Tax the tribal communities for their traditional usage of forest resources
(D) Discourage the collection of forest produce to preserve the local ecology

108. In a Scheduled Area of Madhya Pradesh, who has the primary authority to prevent the alienation of tribal land according to the PESA framework?
(A) The Gram Sabha
(B) The Sub-Inspector of Police
(C) The Governor directly
(D) The Zila Parishad CEO

109. Match the entities in List I with their demographic or administrative relevance in List II:
List I: (Tribal Entity in MP)
P. Sahariya, Baiga, Bharia
Q. Jhabua and Alirajpur
R. Gram Sabha
S. TRIFED
List II: (Relevance)
1. Apex body for marketing Minor Forest Produce
2. Districts heavily covered under PESA
3. Particularly Vulnerable Tribal Groups (PVTGs)
4. Fundamental democratic unit in PESA
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

110. Under the Child Labour (Prohibition and Regulation) Act, an "Adolescent" whose employment is restricted in hazardous occupations is defined as a person between the ages of:
(A) 12 and 15 years
(B) 14 and 18 years
(C) 16 and 21 years
(D) 10 and 14 years

111. The Madhya Pradesh government implemented which mission primarily aimed at eliminating sickle cell anemia and improving health awareness among tribal groups?
(A) MP Skills Sankalp Yojana
(B) tribal Hydro-Infrastructure Mission
(C) Tribal Industrial Privatization Mission
(D) Sickle Cell Anaemia Elimination Mission

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112. Under the implementation of FRA in Madhya Pradesh, what action is legally mandated if a tribal family's land claim in a core tiger reserve is finally recognized but they are required to move for conservation?
(A) Forced eviction by police forces without any form of financial compensation
(B) Voluntary relocation based on mutual terms and a resettlement package
(C) The immediate and mandatory withdrawal of the recognized forest rights claim
(D) The permanent imprisonment of the family head for violating conservation laws

113. What is the legal implication of a tribal person holding a 'Van Adhikar Patta' (Forest Rights Title) regarding land transferability?
(A) The land can be freely sold to any corporate entity
(B) The land can be sold only to another tribal person
(C) The land title is heritable but strictly non-alienable and non-transferable
(D) The land title expires after 99 years and reverts to the state

114. According to the MP PESA Rules 2022, what is the role of the Gram Sabha concerning money lending?
(A) Grants formal operating licenses to commercial and international banks
(B) Monitors money lending activities and takes action against exploitation
(C) Sets the national repo rate and monetary policy for the central bank
(D) Provides loans directly from the Consolidated Fund of India to the village

115. Consider the following statements about the Tribal Sub-Plan (TSP) guidelines:
I. TSP funds are non-divertible and non-lapsable.
II. TSP funds should be allocated at least in proportion to the ST population of the State.
III. TSP applies only to states with more than 50% tribal population.
IV. State governments must create a dedicated nodal department for TSP implementation.
V. TSP funds can be freely used for general state infrastructure like capital city beautification.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and V
(C) I, III and IV
(D) I, II and V

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116. The Madhya Pradesh Visesh Nyayalaya Adhiniyam, 2011 was primarily enacted for the speedy trial of corruption cases, but tribal rights activists often critique such general state laws for:
(A) Empowering tribal communities excessively
(B) Providing too many reservations to STs in the judiciary
(C) Outlawing all non-tribal courts
(D) Failing to incorporate the customary justice mechanisms recognized under PESA

117. High rates of indebtedness among tribal populations in Madhya Pradesh historically led to the enactment of which specific state law?
(A) MP Lok Sewa Guarantee Adhiniyam
(B) MP Panchayati Raj Avam Gram Swaraj Adhiniyam
(C) MP Industrial Relations Act
(D) MP Scheduled Tribes Debt Relief Act

118. In Madhya Pradesh, the Tribal Welfare Department was officially renamed in 2020 to emphasize development and empowerment. What is its current name?
(A) Department of Forest Dweller Empowerment
(B) Adivasi Kalyan and Vikas Vibhag
(C) Department of Scheduled Area Administration
(D) Tribal Affairs Department (Janjatiya Karya Vibhag)

119. Identify the incorrect statement regarding the rights of tribal communities over water bodies under the PESA Act.
(A) State governments retain absolute control over minor water bodies, ignoring the Gram Sabha.
(B) Gram Sabha is empowered to manage local water bodies.
(C) Planning and management of minor water bodies shall be entrusted to Panchayats at the appropriate level.
(D) The provisions aim to prevent the alienation

of community access to water resources.

120. What does the term "Schedule Tribe Component" (STC) refer to in the context of state budgets?
(A) Proportion of the state budget earmarked for Scheduled Tribe development
(B) A complete and updated list of newly added and recognized Scheduled Tribes
(C) A special tax levied exclusively on non-tribals living within Scheduled Areas
(D) The internal administrative hierarchy of the State Tribal Affairs Department

121. Which schedule of the Wildlife Protection Act, 1972 lists species that are absolutely protected and cannot be hunted, leading to restrictions on traditional tribal hunting practices?
(A) Schedule I
(B) Schedule V
(C) Schedule VI
(D) All schedules allow tribal hunting

122. In the context of forest rights, what does the term 'Nistar' rights refer to in Madhya Pradesh?
(A) The absolute right to hunt wild animals within all protected forest areas
(B) The legal right to conduct large-scale industrial mining operations on land
(C) The right to convert forest land into private and commercial industrial estates
(D) Traditional right of villagers to access forest produce for domestic use

123. Which legal mechanism allows civil society organizations to approach the High Courts or Supreme Court on behalf of marginalized tribal communities who cannot access justice themselves?
(A) Curative Petition
(B) Special Leave Petition
(C) Review Petition
(D) Public Interest Litigation (PIL)

124. Match the challenges in List I with the corresponding legislation or area in List II:
List I: (Challenge)
P. High rejection of individual claims due to proof issues
Q. Delayed establishment of Peace and Dispute Resolution Committees
R. Low conviction rate due to hostile witnesses
S. Lack of neighbourhood schools
List II: (Law/Area)
1. RTE Act
2. SC/ST (PoA) Act
3. PESA Act
4. Forest Rights Act
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

125. The provision for constituting a District Planning Committee (DPC) that includes representation from rural and urban populations, relevant for integrated planning in tribal districts, comes from which constitutional amendment?
(A) 42nd Amendment
(B) 44th Amendment
(C) 73rd and 74th Amendments
(D) 86th Amendment

126. Which provision empowers the central government to direct state governments to draw up and execute schemes essential for the welfare of Scheduled Tribes?
(A) Article 339(2)
(B) Article 14
(C) Article 370
(D) Article 44

127. Which of the following is the correct hierarchical sequence (from local to state level) of tribal cooperative societies in Madhya Pradesh?
(A) Primary Forest Produce Cooperative Society → District Forest Produce Cooperative Union → MP State Minor Forest Produce Federation
(B) District Forest Produce Cooperative Union → Primary Forest Produce Cooperative Society → MP State Minor Forest Produce Federation
(C) MP State Minor Forest Produce Federation → District Forest Produce Cooperative Union → Primary Forest Produce Cooperative Society
(D) Primary Forest Produce Cooperative Society → MP State Minor Forest Produce Federation → District Forest Produce Cooperative Union

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128. Which state authority has the power to recognize and notify any community as a 'Scheduled Tribe' under Article 342 of the Constitution?
(A) The President of India, after consultation with the Governor
(B) The State Legislative Assembly
(C) The Governor of the State
(D) The National Commission for Scheduled Tribes

129. Consider the following landmark judgments related to tribal rights:
I. Samatha vs State of AP (Mining on tribal land)
II. Orissa Mining Corporation vs MoEF (Niyamgiri - Gram Sabha consent)
III. Kailas vs State of Maharashtra (Indigenous status)
IV. Nandini Sundar vs State of Chhattisgarh (Salwa Judum illegality)
V. Kesavananda Bharati vs State of Kerala (Basic Structure)
Which of the above judgments are directly focused on tribal rights, forest rights, or governance in tribal areas?
(A) I, II and III only
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III, IV and V

130. What is the fundamental difference between 'Individual Forest Rights' (IFR) and 'Community Forest Rights' (CFR) under the FRA 2006?
(A) IFR allows for the commercial sale of land, whereas CFR strictly prohibits it
(B) IFR is for family land; CFR is for collective resource management rights
(C) IFR applies only in National Parks, whereas CFR applies in unclassified forests
(D) CFR requires the payment of taxes, while IFR is completely tax-free for all

131. In Madhya Pradesh, an individual claiming rights under the Forest Rights Act can submit evidence in the form of:
(A) Only modern government-issued identity cards such as Aadhaar
(B) A mix of documents, customary evidence, oral testimonies, and structures
(C) Only registered and notarized sale deeds proving legal land ownership
(D) Only modern digital records that have been registered on the state blockchain

132. Consider the following statements regarding the MP Excise Act and tribal communities:
I. Scheduled Tribes are entirely banned from consuming any type of alcohol.
II. The state recognizes the traditional brewing of Mahua liquor for personal consumption and social ceremonies without an excise license, subject to volume limits.
III. Heritage liquor produced from Mahua is being formalized for commercial sale through tribal self-help groups.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

133. The National Commission for Scheduled Tribes (NCST) was established by amending which Article of the Constitution?
(A) Article 338 (Inserted 338A)
(B) Article 340
(C) Article 244
(D) Article 275

134. According to the Bonded Labour System (Abolition) Act, 1976, any custom or tradition that enforces bonded labour is:
(A) Subject to regulation and taxation
(B) Protected under the freedom of religion
(C) Declared void and inoperative
(D) Allowed if the laborer consents

135. Identify the correct pair regarding land protection in Madhya Pradesh:
(A) Section 165(6) MPLRC - Allows unrestricted sale of tribal land to non-tribals
(B) PESA Act - Banned agriculture in Scheduled Areas
(C) Section 170-B MPLRC - Reversion of land belonging to aboriginal tribes transferred by fraud
(D) Forest Rights Act - Banned the collection of Tendu leaves

136. Under the SC/ST (Prevention of Atrocities) Act, the term "Economic Boycott" includes:
(A) Refusing to deal with, work for, or hire a

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member of an SC/ST
(B) Protesting against government economic policies
(C) A state shutting down a public sector undertaking
(D) Consumers switching to a different commercial brand

137. Match the actions in List I with the corresponding Acts in List II:
List I: (Action)
P. Vesting of right to hold forest land for self-cultivation
Q. Empowering Gram Sabha to manage village markets
R. Designating Special Courts for specific offences
S. Guaranteeing 150 days of wage labour for certain title holders
List II: (Act)
1. PESA Act, 1996
2. Forest Rights Act, 2006
3. MGNREGA, 2005
4. SC/ST (PoA) Act, 1989
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

138. Under the MP Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Rules, how is the travel and maintenance expense of a victim/witness attending a trial handled?
(A) The victims and witnesses must bear all of their own travel expenses
(B) The state government provides for traveling and maintenance expenses
(C) The accused individual is forced to pay for all travel costs on the spot
(D) The central government credits their bank accounts directly prior to the trial

139. A major gap in the implementation of the SC/ST (Prevention of Atrocities) Act in MP is the low conviction rate. According to judicial analyses, this is primarily due to:
(A) The state law being declared unconstitutional by the national Supreme Court
(B) Hostile witnesses, delayed FIRs, and flaws in police investigations
(C) Evidence proving that no atrocities actually occur
(D) Total lack of any established special courts within the state

140. The ultimate goal of creating a separate legislative framework for tribes (like Schedule V, PESA, FRA) in India is to:
(A) Create sovereign and independent tribal nations within the borders of India
(B) Ensure the absolute and total assimilation of tribes into modern urban culture
(C) Strictly limit all government expenditure related to tribal welfare development
(D) Protect land, culture, and self-governance while ensuring development

141. The concept of "Free, Prior and Informed Consent" (FPIC) is most strongly reflected in Indian legislation through the provisions of:
(A) The Indian Penal Code, 1860
(B) The Motor Vehicles Act, 1988
(C) PESA, 1996 and FRA, 2006 regarding Gram Sabha resolutions
(D) The Negotiable Instruments Act, 1881

142. Identify the correct statement regarding the Right to Education (RTE) Act as it applies to tribal children.
(A) The RTE Act excludes tribal areas from its purview.
(B) It mandates that all tribal children must be sent to boarding schools.
(C) It allows schools to charge special fees for tribal students.
(D) It ensures free and compulsory elementary education and recommends making the curriculum culturally appropriate.

143. In the context of PESA, a "Village" is primarily defined as:
(A) Only a geographical area containing a minimum population of 10,000 individuals
(B) An area demarcated and surveyed strictly by the central Survey of India department
(C) A habitation or group of habitations managing its affairs in accordance with traditions and customs
(D) Any rural area that has been officially declared as a municipal corporation unit

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144. Match the terms in List I with the corresponding meanings in List II:
List I: (Term)
P. Minor Water Bodies
Q. Intoxicant
R. Minor Minerals
S. Habitat
List II: (Meaning)
1. Building stones, gravel, ordinary clay
2. The area comprising the customary habitat of PVTGs
3. Alcohol and intoxicating drugs regulated by Gram Sabha
4. Tanks and ponds managed by Panchayats in Scheduled Areas
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-2, R-1, S-3
(D) P-1, Q-3, R-4, S-2

145. Which legislation requires that in the event of land acquisition in a Scheduled Area, one-third of the compensation amount must be paid initially as first installment?
(A) Forest Rights Act, 2006
(B) Environmental Protection Act, 1986
(C) Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013
(D) MP Land Revenue Code, 1959

146. The requirement for a mandatory "Social Impact Assessment" (SIA) before land acquisition in tribal areas is mandated by which Act?
(A) Land Acquisition Act, 1894
(B) Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013
(C) Indian Forest Act, 1927
(D) MP Land Revenue Code, 1959

147. Arrange the following legislations affecting tribal rights in India in chronological order of their enactment:
I. Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act
II. Panchayats (Extension to the Scheduled Areas) Act
III. Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act
IV. Bonded Labour System (Abolition) Act
(A) IV, III, II, I
(B) IV, II, III, I
(C) III, IV, II, I
(D) I, II, III, IV

148. To claim individual forest rights under the FRA 2006, the claimant must be in possession of the forest land at least since:
(A) 26th January 1950
(B) 1st January 1980
(C) 13th December 2005
(D) 31st December 2007

149. Consider the following statements regarding Customary Law in the context of tribal legislation:
I. PESA requires state laws on Panchayats to be in consonance with customary law.
II. Customary laws are static and do not evolve with time.
III. Article 13 of the Constitution recognizes custom or usage having the force of law.
IV. Customary mechanisms are often utilized for dispute resolution in Scheduled Areas.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II and IV

150. Which section of the Mines and Minerals (Development and Regulation) Act, 1957 mandates the creation of the District Mineral Foundation?
(A) Section 4
(B) Section 9B
(C) Section 15
(D) Section 21

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ANSWERS

1. (D) Licenses or mining leases for minor minerals
Under the provisions of the PESA Act, 1996, the recommendation of the Gram Sabha or the Gram Panchayat is mandatory for the grant of prospecting licenses or mining leases for minor minerals in Scheduled Areas. This provision empowers local tribal communities to exercise control over their natural resources and ensures that local perspectives are considered in mineral exploitation.

2. (C) 75 years
The Forest Rights Act of 2006 identifies Other Traditional Forest Dwellers as those who can prove they have resided in and depended on forest land for at least three generations. Since a generation is legally defined as twenty-five years, this equates to a total period of seventy-five years prior to the cut-off date of December 2005 for recognition.

3. (C) Electoral rolls for the Panchayat at the village level
The PESA Act stipulates that every village in a Scheduled Area must have a Gram Sabha. This body consists of persons whose names are included in the electoral rolls for the Panchayat at the village level. This ensures that the assembly represents the actual resident electorate of the community, fostering direct democratic participation in local governance and resource management.

4. (C) Sub-Divisional Level Committee
In the hierarchy established by the Forest Rights Act, the Gram Sabha is the first authority to receive and process forest rights claims. If a claimant is dissatisfied with the decision, an appeal can be made to the Sub-Divisional Level Committee. This tiered structure ensures that tribal communities have a formal legal mechanism to challenge rejections and protect rights.

5. (B) P-3, Q-2, R-1, S-4
The PESA Act provides specific mandates for tribal governance. Section 4(a) requires state legislation to align with customary laws. Section 4(d) confirms the Gram Sabha is competent to safeguard traditions and cultural identity. Section 4(i) mandates consultation before land acquisition in Scheduled Areas. Finally, Section 4(m) ensures the endowment of powers to Gram Sabhas to function effectively as self-governing units.

6. (B) Collector
The Madhya Pradesh Land Revenue Code of 1959 includes robust protections to prevent the loss of tribal land. Section 165(6) explicitly prohibits the transfer of land belonging to a member of an aboriginal tribe to any person who is not a member of such a tribe without the prior permission of the Collector, who acts as the primary guardian.

7. (B) Dileep Singh Bhuria Committee
The Panchayats (Extension to the Scheduled Areas) Act was developed following the recommendations of the Dileep Singh Bhuria Committee, which submitted its report in 1995. The committee emphasized the need for a legislative framework that respects tribal self-rule and customary practices. This led to the empowerment of the Gram Sabha as the fundamental unit of governance in tribal-dominated Scheduled Areas.

8. (B) Scheduled Areas cover more than 50% of the geographical area of Madhya Pradesh.
Scheduled Areas in Madhya Pradesh are notified by the President under the Fifth Schedule of the Constitution. While districts like Mandla and Dindori are fully covered, these areas do not constitute more than half of the state's total land area. The Governor holds significant powers to modify central and state laws to ensure the peace and good government of these regions.

9. (C) 13th December 2005
The Forest Rights Act of 2006 was designed to rectify historical injustices against forest-dwelling communities. To be eligible for the recognition of individual or community rights,

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forest-dwelling Scheduled Tribes or other traditional forest dwellers must have been in occupation of the forest land before the cut-off date of 13th December 2005. This date marks the introduction of the original bill.

10. (B) Four times
According to the Madhya Pradesh PESA Rules, the Gram Sabha is required to hold a minimum of four meetings in a calendar year. These regular assemblies are essential for ensuring transparent local governance, allowing community members to discuss administrative matters, resource management, and social welfare programs. Regular meetings strengthen the democratic framework and facilitate the effective implementation of tribal rights.

11. (A) Both A and R are true and R is the correct explanation of A.
Implementation of the Forest Rights Act often faces hurdles due to established conservation laws like the Wildlife Protection Act. Conflicts arise because the 2006 Act grants habitat rights in areas that may overlap with Critical Tiger Habitats. Conservationists argue that human presence in core areas hampers wildlife protection, while tribal rights advocates emphasize the legal right of communities to remain.

12. (D) 2022
Although the central PESA Act was passed in 1996, individual states are required to frame their own rules for effective implementation. The Government of Madhya Pradesh formally notified the state-specific PESA Rules in November 2022. This notification was a landmark step toward operationalizing the powers of the Gram Sabha regarding land, resources, and dispute resolution within the state's Scheduled Areas.

13. (B) 4 hectares
The Forest Rights Act allows for the recognition of forest land that was under the occupation of forest dwellers before the cut-off date. However, the law limits the maximum area that can be recognized as an individual forest right to four hectares per family. This restriction aims to prevent large-scale land grabbing while securing the livelihoods of small-scale tribal farmers.

14. (C) Conflict between the powers of traditional tribal leadership and elected panchayat representatives
A significant hurdle in implementing PESA in Madhya Pradesh is the friction between modern elected Panchayat structures and traditional tribal leadership systems. While the Act aims to empower the Gram Sabha, administrative overlap often creates confusion regarding authority. This tension can lead to delays in decision-making and project implementation, as both systems vie for influence over local resources and governance.

15. (D) Section 165(6)
Section 165 of the Madhya Pradesh Land Revenue Code, 1959, provides essential safeguards for tribal land ownership. Specifically, sub-section 6 mandates that land owned by a member of an aboriginal tribe cannot be transferred to a non-tribal person without prior permission from the Collector. This legal barrier is crucial for preventing land alienation and protecting the livelihoods of tribal communities.

16. (A) To extend Part IX of the Constitution to Scheduled Areas with modifications
The primary objective of the PESA Act is to extend the provisions of Part IX of the Constitution, which deals with Panchayats, to the Scheduled Areas. This extension is not direct but includes specific modifications and exceptions to accommodate tribal traditions. It aims to empower local communities through self-governance, ensuring that modern administrative structures do not override customary tribal practices.

17. (A) Timber
The Forest Rights Act defines Minor Forest Produce to include all non-timber forest produce of plant origin. This category encompasses items like bamboo, tendu leaves, honey, and medicinal plants. However, timber is classified as a major forest produce and remains under the strict regulatory control of the state forest department. This distinction is vital for balancing community rights with forest conservation.

18. (A) The Gram Sabha
Under the PESA Act, the Gram Sabha is endowed with the ownership of minor forest produce in Scheduled Areas. This ownership right allows tribal communities to collect, use, and sell

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produce such as tendu leaves and mahua. By shifting control from the state to the community, the Act aims to improve the economic self-reliance of forest-dwelling populations and reduce exploitation.

19. (D) Protect, regenerate, or conserve or manage any community forest resource
Community Forest Rights recognized under the Forest Rights Act empower communities to manage and protect their local ecosystems. This includes the right to protect, regenerate, and conserve any community forest resource that they have traditionally used and protected for sustainable use. Unlike individual rights, these common rights ensure the collective preservation of biodiversity and traditional livelihoods for future generations.

20. (B) 2006
The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, commonly known as the Forest Rights Act, was passed by the Indian Parliament in December 2006. This legislation was a historical milestone aimed at correcting the historical injustice done to forest-dwelling communities by recognizing their inherent rights to forest land and resources which were previously ignored by state.

21. (A) I, II and IV
The Forest Rights Act provides a comprehensive framework for tribal rights. It recognizes individual land occupation and common management rights. Furthermore, it grants ownership of minor forest produce and protects intellectual property related to traditional knowledge. However, the Act strictly prohibits the displacement of forest dwellers from protected areas without their informed consent and the completion of the formal recognition process.

22. (B) Traditions, customs, cultural identity, and community resources
The PESA Act empowers the Gram Sabha in Scheduled Areas to safeguard the cultural integrity of the village. This includes protecting traditions, customary laws, and the shared identity of the community. Beyond cultural aspects, the assembly is also responsible for managing community resources. This holistic empowerment ensures that tribal self-rule remains the cornerstone of local governance, protecting the group from external influences.

23. (A) I and II only
In Scheduled Areas, the PESA Act grants the Gram Sabha the authority to regulate the sale and consumption of intoxicants and manage village markets. These powers are designed to protect the socio-economic interests of tribal communities. While the Act provides significant local autonomy, it does not grant the authority to issue currency, which remains an exclusive power of the central government.

24. (D) Van Mitra Portal
The Madhya Pradesh government launched the Van Mitra Portal to streamline the implementation of the Forest Rights Act. This digital platform facilitates the submission and tracking of forest rights claims, aiming to reduce delays and improve transparency. By digitizing records, the state seeks to resolve pending claims more efficiently and ensure that tribal families receive their land titles (Pattas) promptly.

25. (B) Ministry of Tribal Affairs
At the national level, the Ministry of Tribal Affairs serves as the primary nodal agency for the implementation of the Forest Rights Act. While other ministries like Environment and Panchayati Raj have overlapping interests, the Ministry of Tribal Affairs is responsible for policy formulation and monitoring the recognition of rights. This centralized oversight ensures a focused approach toward tribal welfare and legal empowerment.

26. (D) Fifth Schedule
The PESA Act is specifically linked to the Fifth Schedule of the Indian Constitution, which deals with the administration of Scheduled Areas in states other than the Northeast. The Act extends the Panchayat system to these regions with special modifications to protect tribal interests. This legal framework creates a system of decentralized governance that respects the unique socio-cultural fabric of tribes.

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27. (A) High rejection rates due to insufficient documentary evidence
A major challenge in the distribution of Forest Rights Titles in Madhya Pradesh is the high rate of claim rejections. Often, tribal claimants struggle to provide the formal documentary evidence required by administrative committees. Since many communities rely on oral traditions and customary boundaries, the strict demand for written proofs often leads to the denial of legitimate claims for forest land.

28. (A) Both A and R are true and R is the correct explanation of A.
The PESA Act explicitly empowers the Gram Sabha to prevent the alienation of tribal land. This power is essential because tribal communities have historically faced widespread dispossession due to industrial projects and fraudulent transfers. By making the Gram Sabha the guardian of land, the Act seeks to restore control to the community and protect the primary source of their livelihood.

29. (C) Gram Sabha
Under the Forest Rights Act, the Gram Sabha is the designated authority to initiate the process for determining the nature and extent of forest rights. The assembly receives claims, verifies them through local inquiries, and passes resolutions. This grassroots approach ensures that the recognition process is inclusive and based on local knowledge, making the Gram Sabha the foundation of rights recognition.

30. (D) Jhabua
Jhabua is one of the districts in Madhya Pradesh that is fully covered under the Scheduled Areas notified under the Fifth Schedule. In such districts, the provisions of the PESA Act apply comprehensively, empowering Gram Sabhas with significant administrative and judicial functions. These areas are characterized by a predominant tribal population and require special administrative measures to protect their cultural heritage.

31. (C) Odisha
According to recent national data, Odisha has emerged as a leader in the distribution of Forest Rights Titles (Van Adhikar Pattas) to tribal communities. The state has effectively processed a high number of both individual and community claims. This success is often attributed to proactive administrative measures, better coordination between departments, and a strong emphasis on community participation in the recognition process.

32. (B) Dispersed hamlets making the 'neighborhood school' norm difficult
Implementing the Right to Education Act in the tribal areas of Madhya Pradesh is challenging due to the geography of 'Tolias' or dispersed hamlets. The standard 'neighborhood school' norm, which requires schools to be within a certain distance, is hard to meet in sparsely populated forest regions. This physical distance often hinders regular attendance and leads to higher dropout rates.

33. (B) The felling and sale of timber trees on tribal holdings
The Madhya Pradesh Scheduled Tribes (Prevention of Interest in Trees) Act is designed to protect tribal landholders from being exploited by timber contractors. Historically, contractors would buy the rights to fell trees on tribal land at very low prices. This legislation regulates the sale and felling process, ensuring that tribal owners receive fair market value and are not cheated.

34. (D) Relocation of tribal communities from Critical Tiger Habitats (Core Areas)
A primary conflict between wildlife conservation and forest rights occurs in Critical Tiger Habitats. While the Wildlife Protection Act seeks to create inviolate core areas for tigers, the Forest Rights Act recognizes the habitation rights of tribes in these same regions. The legal requirement for relocation often leads to disputes regarding compensation, resettlement packages, and the voluntary nature of the movement.

35. (A) No preliminary enquiry or prior approval is required for arrest
In 2018, Section 18A was added to the SC/ST Prevention of Atrocities Act to restore its original deterrent power. This amendment explicitly states that a preliminary enquiry is not required before registering an FIR and no prior approval is needed to arrest an accused. This legislative move nullified a previous judicial ruling that had introduced safeguards against immediate arrests.

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36. (A) Allocation of 35 kg of food grains per household per month under Antyodaya Anna Yojana
Under the National Food Security Act, Particularly Vulnerable Tribal Groups in Madhya Pradesh are given priority for nutritional security. Every PVTG household is automatically eligible for the Antyodaya Anna Yojana, which provides thirty-five kilograms of food grains per month at highly subsidized rates. This provision is vital for addressing chronic malnutrition and ensuring food stability for the most marginalized tribal groups.

37. (A) P-2, Q-3, R-1, S-4
The Forest Rights Act defines specific roles for various authorities. The Gram Sabha initiates the rights determination process. The Sub-Divisional Level Committee examines these resolutions and prepares the formal record. The District Level Committee acts as the final appellate authority for deciding claims. Finally, the State Level Monitoring Committee oversees the overall implementation and monitors the progress of vesting these rights.

38. (D) Gothi or Hali
In Madhya Pradesh, traditional systems of bonded labor were locally referred to as Gothi or Hali. These systems involved tribal individuals performing labor to repay debts, often passed down through generations. The Bonded Labour System (Abolition) Act of 1976 was enacted to dismantle these exploitative practices, declaring them illegal and providing for the rehabilitation of those freed from such bondage.

39. (D) Pradhan Mantri Khanij Kshetra Kalyan Yojana
The funds collected under the District Mineral Foundation are utilized through the Pradhan Mantri Khanij Kshetra Kalyan Yojana. This flagship scheme focuses on the welfare of areas and people affected by mining operations, which are often located in tribal belts. Priority is given to essential services such as drinking water, healthcare, education, and environmental conservation to improve the local quality of life.

40. (D) It criminalizes the wrongful occupation or cultivation of land owned by a member of an SC or ST.
The SC/ST Prevention of Atrocities Act of 1989 provides specific protections against land-related crimes. It makes the wrongful occupation, cultivation, or transfer of land belonging to a member of a Scheduled Caste or Scheduled Tribe a punishable offence. This provision is critical for safeguarding the land rights of marginalized communities and preventing forceful dispossession by more powerful social groups.

41. (B) Scheduled Castes, Scheduled Tribes, and forest dwellers
MGNREGA guidelines prioritize individual works, known as Category B works, for marginalized groups. These projects, including land development and irrigation, can be implemented on land owned by Scheduled Castes, Scheduled Tribes, and forest dwellers who have received titles under the Forest Rights Act. This focus helps improve the agricultural productivity of their small landholdings and provides sustainable livelihood opportunities.

42. (C) Transfer of tribal land for mining to private non-tribal agencies
The landmark Samatha Judgment of 1997 is pivotal for tribal land rights. The Supreme Court ruled that the state government cannot grant mining leases on tribal land in Scheduled Areas to private non-tribal companies. The court emphasized that the word 'person' in land transfer prohibitions includes the state, thereby protecting tribal land from commercial exploitation by private corporate entities.

43. (A) P-2, Q-4, R-3, S-1
Several key legislations protect tribal rights in India. The Bonded Labour System (Abolition) Act was passed in 1976. The SC/ST Prevention of Atrocities Act followed in 1989. In 1996, the PESA Act was enacted to extend panchayat rules to Scheduled Areas. Finally, the Forest Rights Act of 2006 recognized the legal claims of forest-dwelling communities to their ancestral lands and resources.

44. (D) Secretary to the State Government
Under the rules of the SC/ST Prevention of Atrocities Act, the State Government must

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appoint a nodal officer to monitor the Act's implementation. This officer must be of a high rank, specifically not below the rank of Secretary to the State Government. This high-level oversight is intended to ensure that atrocity cases are handled with due seriousness and administrative efficiency.

45. (C) 75%
The National Food Security Act of 2013 provides a legal entitlement for subsidized food grains to a significant portion of the population. In rural areas, this coverage extends to seventy-five percent of the people. In states like Madhya Pradesh, this demographic includes a vast majority of the tribal population, ensuring they have access to affordable rice, wheat, and coarse grains.

46. (C) Gram Sabha → Sub-Divisional Level Committee → District Level Committee
The process for recognizing forest rights follows a specific bottom-up administrative flow. It begins at the Gram Sabha, which receives and verifies claims. These resolutions are then forwarded to the Sub-Divisional Level Committee for examination and preparation of the record. Finally, the District Level Committee reviews the recommendations and grants the final approval for the forest rights titles.

47. (B) Conducting a public hearing to ascertain local concerns
Environmental regulations mandate that for major development projects, a public hearing must be conducted as part of the Environmental Impact Assessment. In tribal areas, this is particularly important to understand how projects like dams or mines will affect local livelihoods and ecosystems. The feedback from these hearings is supposed to influence the final decision regarding environmental clearance for the project.

48. (B) Evict the unauthorized occupier and restore possession to the owner
The Madhya Pradesh Land Revenue Code provides the Sub-Divisional Officer with the authority to protect tribal landholdings. If it is proved that a tribal person has been illegally dispossessed, the SDO can order the immediate eviction of the unauthorized occupant. The officer then restores physical possession of the land to the rightful tribal owner, providing a summary remedy for land grabbing.

49. (A) Use of the child's mother tongue as the medium of instruction
Both the Right to Education Act and the National Education Policy recommend using the child's mother tongue as the medium of instruction during early schooling. For tribal children, this approach bridges the gap between their home environment and the formal school system. It improves comprehension, reduces dropout rates, and respects the cultural and linguistic heritage of the indigenous communities.

50. (C) Bonded Labour System (Abolition) Act, 1976
The Bonded Labour System (Abolition) Act of 1976 was specifically enacted to end the exploitative practice where laborers are forced to work for creditors to repay debts. In Madhya Pradesh, this system often trapped tribal families in cycles of generational poverty. The Act not only freed these laborers but also provided for their rehabilitation and the cancellation of all associated debts.

51. (B) 150 days of guaranteed wage employment
While MGNREGA generally guarantees one hundred days of wage employment per household, it includes a special provision for tribal families who have received land titles under the Forest Rights Act. These households are eligible for an additional fifty days, bringing their total entitlement to one hundred and fifty days. This extra support acknowledges their unique socio-economic challenges and helps sustain their livelihoods.

52. (D) The Madhya Pradesh Land Revenue Code, 1959
The Madhya Pradesh Land Revenue Code of 1959 is the primary legal tool used in the state to reverse illegal or fraudulent land transfers from tribal communities. Sections 170A and 170B of the Code allow the administration to investigate past transactions and restore land to original tribal owners if the transfers were made through fraud, misrepresentation, or without proper authorization.

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53. (C) Defaulting on a commercial bank loan
The 2015 amendment to the SC/ST Prevention of Atrocities Act expanded the list of punishable offences to include actions like tonsuring heads, garlanding with footwear, or forcing the disposal of carcasses. These are considered acts of social humiliation. However, purely financial matters like defaulting on a commercial bank loan are not classified as atrocities under this Act and remain under civil laws.

54. (C) IV and V
Under the Madhya Pradesh Land Revenue Code, protections against land alienation apply to all tribal land, not just agricultural plots. Furthermore, the PESA Act specifically empowers the Gram Sabha to intervene in cases of land alienation within Scheduled Areas. Therefore, statements claiming that urban tribal land is unregulated or that Gram Sabhas have no authority in land cases are legally incorrect.

55. (A) Family enterprises after school hours or during vacations
The 2016 amendment to the Child Labour Act prohibits the employment of children under fourteen in any occupation. A specific exception is made for children working in family-run enterprises or as artists, provided this work happens after school hours or during vacations. The work must also be non-hazardous and not interfere with the child's right to formal education and overall development.

56. (A) Non-tribal purchaser
Section 170-B of the Madhya Pradesh Land Revenue Code is a powerful protective measure for tribal land. It shifts the burden of proof to the non-tribal purchaser, who must demonstrate that the land transfer was legitimate and not fraudulent. If the purchaser fails to provide sufficient evidence of a bonafide transaction, the law presumes the transfer was invalid and restores ownership.

57. (A) Extinguished upon final notification after settlement of rights
Under the Wildlife Protection Act, the creation of a National Park involves a more stringent process than a Sanctuary. Once a National Park is finally notified, all pre-existing rights of people, including tribal communities, are typically extinguished after a formal settlement of rights. This often necessitates the relocation of residents to maintain the area as an inviolate habitat for wildlife.

58. (A) Someone who is not a member of an SC or an ST
The SC/ST Prevention of Atrocities Act is designed to protect members of Scheduled Castes and Scheduled Tribes from discrimination and violence by outsiders. Therefore, an offence under this Act can only be committed by a person who does not belong to either a Scheduled Caste or a Scheduled Tribe. Crimes committed between members of the same community are governed by the IPC.

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59. (C) District Mineral Foundation
The 2015 amendment to the Mines and Minerals Act introduced the District Mineral Foundation as a non-profit trust in every mining-affected district. Mining leaseholders contribute a percentage of their royalty to this fund. The money is used for the socio-economic development of the local communities and areas impacted by mining activities, with a strong focus on high-priority sectors like health and education.

60. (B) District Magistrate (Collector)
To ensure the effective implementation of the SC/ST Prevention of Atrocities Act, a Vigilance and Monitoring Committee is established at the district level. This committee is chaired by the District Magistrate (Collector). Its primary responsibility is to review the progress of atrocity cases, ensure timely filing of charge sheets, and oversee the provision of relief and rehabilitation to the victims.

61. (C) Obtain a valid registration certificate
The Madhya Pradesh Money Lenders Act is designed to regulate private credit markets and prevent the exploitation of borrowers, especially in rural and tribal areas. It requires all individuals engaged in the business of money lending to register with the state and obtain a valid certificate. This registration helps the government monitor interest rates and ensures that lenders follow legal guidelines.

62. (B) P-2, Q-1, R-4, S-3
Customary law refers to traditional community rules recognized by the legal system. Eminent domain is the state's power to acquire private property for public use. Delegated legislation involves rules made by the executive branch under an Act's authority. The Gram Sabha is the basic democratic unit consisting of all registered voters in a village. Together, these concepts form the legal landscape.

63. (A) The entire fund of DMF is transferred to the Consolidated Fund of the State for urban development.
The District Mineral Foundation is established as a local trust, and its funds are not transferred to the State's Consolidated Fund. Instead, the money must be spent within the district where mining occurs. The primary objective is to benefit mining-affected populations, focusing on rural and tribal welfare through projects in health, sanitation, water supply, and education, rather than urban development.

64. (C) Resolve minor civil and criminal disputes using traditional village methods
Under the MP PESA Rules of 2022, the Peace and Dispute Resolution Committee is a specialized body within the Gram Sabha. Its role is to settle minor local disputes through mediation and traditional customary practices. This mechanism aims to reduce the burden on formal courts and provides a culturally appropriate, speedy, and accessible way for tribal communities to maintain social harmony.

65. (A) Delegated Legislation
Delegated legislation is the principle that allows the legislature to authorize the executive branch to create detailed rules for implementing an Act. For instance, the central PESA and Forest Rights Acts provide the broad framework, while state governments use delegated powers to frame specific rules, such as the MP PESA Rules 2022, to operationalize the law at the local level.

66. (B) Transfer leaves the tribal person with less than 5 acres irrigated or 10 unirrigated
Section 165(6-a) of the Madhya Pradesh Land Revenue Code adds a critical layer of protection for small-scale tribal farmers. Even if the Collector provides permission for a land transfer, it is prohibited if the sale would leave the tribal owner with less than five acres of irrigated land or ten acres of unirrigated land. This prevents tribes from becoming landless and destitute.

67. (C) Fifth Five-Year Plan
The Tribal Sub-Plan strategy was formally adopted during the Fifth Five-Year Plan in the mid-1970s. This policy shift was designed to ensure that a specific portion of development funds is earmarked exclusively for tribal welfare. By creating dedicated financial outlays proportional to the tribal population, the government aimed to accelerate socio-economic development and reduce the gap between tribes and others.

68. (B) Lack of capacity building and awareness among members regarding their powers
While legal frameworks like PESA exist in Madhya Pradesh, their impact is often limited by a lack of awareness at the grassroots level. Many Gram Sabha members are not fully aware of their statutory powers regarding land, resources, and dispute resolution. Without systematic capacity building and training, the potential for local self-governance and the protection of tribal rights remains underutilized.

69. (B) Six months
Section 3 of the SC/ST Prevention of Atrocities Act lists various acts that constitute atrocities. Forcing a member of a Scheduled Caste or Scheduled Tribe to eat or drink any inedible or obnoxious substance is a serious offence. This crime carries a mandatory minimum punishment of six months' imprisonment, which can extend up to five years, along with a fine.

70. (C) MP State Minor Forest Produce Co-operative Federation
The MP State Minor Forest Produce Co-operative Federation is the apex body in Madhya Pradesh responsible for the systematic collection and marketing of forest produce. It works to eliminate exploitative middlemen and ensures that tribal gatherers receive fair prices for items like tendu leaves and mahua. The federation operates through a network of district unions and primary cooperatives at the village level.

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71. (A) Biological Diversity Act, 2002
The Biological Diversity Act of 2002 provides the legal framework for the conservation of biological resources and the protection of traditional knowledge. It recognizes the rights of local and tribal communities over their traditional biological resources and requires that they share in the benefits arising from the commercial use of such knowledge. This is crucial for protecting indigenous intellectual property from misappropriation.

72. (A) II, IV, I, III
A criminal proceeding under the Atrocities Act begins with the victim filing an FIR. This is followed by an investigation conducted by a senior police officer, typically of DSP rank. Once the investigation is complete, a charge sheet is filed in the designated Special Court. Finally, the case goes to trial, where the judge hears arguments and pronounces the judgment.

73. (D) Insistence on formal documentary evidence over traditional or oral testimonies
A significant hurdle in implementing the Forest Rights Act in Madhya Pradesh is the administrative reliance on formal documents. While the law allows for oral testimonies and traditional evidence, many local committees insist on written government records that many tribal families do not possess. This rigid approach often leads to the rejection of valid claims, hindering the overall objective of the Act.

74. (C) Customary Law - Traditional practices recognized under Article 13 of the Constitution
Customary law consists of long-standing traditional practices and rules followed by a community. In the Indian legal context, Article 13 of the Constitution includes 'custom or usage having the force of law' within the definition of law. This recognition is fundamental for tribal rights, as it provides a constitutional basis for protecting traditional governance and social systems within Scheduled Areas.

75. (D) Gram Panchayat Secretary or a person appointed by the Gram Sabha
Under the Madhya Pradesh PESA Rules, the administrative functions of the Gram Sabha are supported by a Secretary. Usually, the existing Gram Panchayat Secretary performs this role. However, the Gram Sabha also has the autonomy to appoint another person to serve as its Secretary. This official helps maintain records, document meeting minutes, and coordinate the execution of the assembly's decisions.

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76. (D) State's Scheduled Tribe population percentage
The fundamental principle of the Tribal Sub-Plan, now referred to as the Scheduled Tribe Component, is proportionality. State governments are required to allocate funds for tribal development that are at least equal to the percentage of the Scheduled Tribe population in the state. This ensures that tribal communities receive a fair share of the budget for their specific social and economic needs.

77. (C) Article 29
Article 29 of the Indian Constitution protects the interests of minorities by granting any section of citizens the right to conserve their distinct language, script, or culture. This article is frequently cited in legal frameworks and policies that support the preservation of tribal dialects and traditional customs, ensuring that indigenous identities are legally protected against forced cultural assimilation by the majority.

78. (D) Provide credit and purchase agricultural or forest produce from tribals
Large Area Multi-Purpose Cooperative Societies, or LAMPS, are specifically designed to serve tribal populations. Their primary goal is to provide integrated services, including the provision of short-term credit for farming and the systematic purchase of agricultural and minor forest produce. By providing a reliable market and financial support, LAMPS help protect tribal farmers from the exploitative practices of private traders.

79. (A) Both A and R are true and R is the correct explanation of A.
Tribal communities in Madhya Pradesh often face high dropout rates in schools due to seasonal migration. When local resources like forest produce are scarce, families move to other regions for wage labor, taking their children with them. This interruption in schooling makes it difficult for students to keep up with the curriculum, leading to a loss of interest and eventual withdrawal.

80. (D) Followed a colonial approach that alienated tribes from forest management
The Indian Forest Act of 1927 is often criticized for its colonial origins. It established a centralized system where the state claimed ownership over vast forest tracts, often ignoring the traditional rights of forest-dwelling tribes. By categorizing forests into reserved and protected areas, the law restricted local access and criminalized traditional livelihood activities, creating a long-standing trust deficit between tribes and the state.

81. (C) Areas kept inviolate for wildlife conservation based on scientific criteria
Critical Wildlife Habitats are specific areas within National Parks and Sanctuaries that are identified as essential for the long-term survival of wildlife. These areas are designated based on scientific evidence and are intended to be kept inviolate, meaning they should be free from human habitation and activities. The Forest Rights Act outlines the procedure for identifying these zones and relocating residents.

82. (A) Deemed completely discharged and nullified
To protect tribal communities from exploitative debt traps, the Madhya Pradesh Scheduled Tribes Debt Relief Act provides significant relief. Under this law, any debt owed by a member of a Scheduled Tribe to an unregistered money lender is considered completely discharged. The lender cannot legally recover the principal or interest, effectively nullifying the debt and preventing the further loss of tribal assets.

83. (D) The Gram Sabha
The Madhya Pradesh PESA Rules of 2022 grant the Gram Sabha the ultimate authority to manage intoxicants within its jurisdiction. The assembly can pass resolutions to regulate, restrict, or entirely prohibit the sale and consumption of liquor in the village. This power is intended to address the social and health issues caused by alcoholism and protect the economic well-being of tribal families.

84. (C) Until the recognition and verification procedure is complete
The Forest Rights Act provides a legal shield to forest dwellers against eviction while their claims are being processed. Specifically, Section 4(5) states that no member of a forest-dwelling Scheduled Tribe or other traditional forest dweller shall be evicted or removed from forest land until the entire recognition and verification procedure is completed. This ensures that rights are not lost during the process.

85. (C) The law of the land, integrating customary laws and indigenous practices
Lex Loci is a legal principle meaning 'the law of the place.' In the context of tribal rights, it refers to the integration of customary laws and traditional practices into the formal legal system. By recognizing the specific laws governing a particular area or community, the state ensures that legal administration is culturally sensitive and respects the established social order of tribal groups.

86. (C) I and III only
The SC/ST Prevention of Atrocities Act includes several powerful provisions to ensure justice. It allows for the forfeiture of property belonging to convicted individuals. Additionally, the Act penalizes public servants who are not members of SC/ST for the willful neglect of their official duties. However, the Act does not recognize out-of-court financial settlements as a basis for dismissing atrocity charges.

87. (B) One-tenth of all registered members, out of which at least one-third shall be women
The Madhya Pradesh PESA Rules of 2022 define the quorum for a valid Gram Sabha meeting as ten percent of the total registered members. Crucially, the rules mandate that at least one-third of the members present must be women. This requirement ensures that decisions are made by a representative group and promotes the active participation of women in local tribal governance.

88. (B) Mahua (Madhuca longifolia)
Mahua flowers hold immense cultural and economic significance for tribal communities in Madhya Pradesh. Recognizing this, the state government has introduced policies to legalize the traditional brewing of Mahua liquor for personal use and social ceremonies. Furthermore, efforts are being made to commercialize 'Heritage Liquor' produced from Mahua through tribal self-help groups, providing a sustainable source of income for these communities.

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89. (B) Eklavya Model Residential Schools (EMRS)
Eklavya Model Residential Schools are a central government initiative to provide high-quality education to Scheduled Tribe students in remote areas. These schools focus on the holistic development of students, providing free education, boarding, and lodging. By bringing modern educational facilities to tribal belts, the program aims to bridge the urban-rural divide and empower tribal youth with better career opportunities and skills.

90. (A) The absolute right of the state to exploit minerals without Gram Sabha consultation
In the landmark Niyamgiri case, the Supreme Court of India upheld the authority of the Gram Sabha over its traditional lands. The court ruled that mining projects cannot proceed without the informed consent of the local tribal assembly. This judgment challenged the state's absolute claim over mineral resources and reinforced the religious and cultural rights of tribes to protect their sacred sites.

91. (B) 35 kg of food grains per household per month at highly subsidized rates
The Antyodaya Anna Yojana is a key component of the National Food Security Act targeted at the poorest of the poor. In Madhya Pradesh, all Particularly Vulnerable Tribal Group households are included in this scheme. It guarantees them thirty-five kilograms of food grains every month at a price far below market rates, serving as a critical safety net against hunger and malnutrition.

92. (C) Paragraph 5 of the Fifth Schedule
Paragraph 5 of the Fifth Schedule of the Constitution grants the Governor of a state special legislative powers. The Governor can direct that a specific Act of Parliament or the State Legislature shall not apply to a Scheduled Area or shall apply with certain modifications. This provision allows the state to tailor laws to suit the unique cultural and social requirements of tribes.

93. (C) Teak Timber logs
The Forest Rights Act defines Minor Forest Produce to include all non-timber forest produce such as tendu leaves, mahua seeds, and wild honey. These items are essential for tribal livelihoods and can be harvested by communities. In contrast, teak timber logs are classified as major forest produce. The state maintains strict control over timber, and it cannot be harvested under MFP rights.

94. (C) MP Land Revenue Code, 1959 (Sections 170A and 170B)
Sections 170A and 170B of the Madhya Pradesh Land Revenue Code were specifically introduced to combat the illegal alienation of tribal land. These sections empower the revenue authorities to investigate past land transfers. If a transfer is found to be fraudulent or against the interests of the tribal owner, the state can cancel the transaction and restore the land to the original holder.

95. (B) Both spouses, or single heads in other households
To promote gender equality and secure the rights of women, the Forest Rights Act mandates that forest land titles must be issued jointly in the name of both spouses. In cases where a household is headed by a single person, the title is issued in their name. This provision ensures that women have equal legal standing and protection regarding their family's land holdings.

96. (B) Resistance of the Forest Department to relinquish control over resources
A major bottleneck in the implementation of the Forest Rights Act is the institutional resistance from the state forest department. For decades, the department has held absolute control over forest land and resources. The shift toward community-led management and the recognition of tribal land titles is often seen as a loss of authority, leading to delays and high rejection rates in the claim process.

97. (A) P-4, Q-3, R-2, S-1
Tribal rights are influenced by multiple laws. The Wildlife Protection Act has historically led to the displacement of tribes for conservation. MGNREGA provides extra employment days for forest rights title holders. The Right to Education Act emphasizes the use of mother tongue in early learning. Finally, the Mines and Minerals Act created the District Mineral Foundation to ensure that mining benefits local communities.

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98. (A) The descendants of the original inhabitants of India
In the 2011 Kailas & Others vs State of Maharashtra case, the Supreme Court made significant observations about the status of Scheduled Tribes. The court noted that 'Adivasis' are the descendants of the original inhabitants of India. This recognition emphasizes their historical and cultural connection to the land and reinforces the state's duty to protect their rights and traditional ways of life.

99. (B) Transfer of land ownership or possession from tribal to non-tribal people
In the context of tribal legislation, 'alienation' refers to the loss of land by tribal communities to non-tribal individuals or entities. This process often occurs through sale, mortgage, or fraudulent transfers. Since land is the primary source of tribal identity and livelihood, preventing alienation is a central goal of laws like PESA and the Madhya Pradesh Land Revenue Code.

100. (C) Diluted arrest provisions by mandating a preliminary inquiry
The 2018 amendment to the SC/ST Prevention of Atrocities Act was passed to counter a Supreme Court judgment that had introduced safeguards against immediate arrests. The court had mandated a preliminary inquiry to prevent the misuse of the Act. However, the amendment restored the original provisions, stating that no such inquiry or prior approval is necessary before making an arrest.

101. (A) P-2, Q-3, R-4, S-1
Various authorities perform specific legal functions for tribal welfare. The District Level Committee provides final approval for forest rights claims. The Sub-Divisional Officer is empowered to evict unauthorized occupants from tribal land. The Gram Sabha manages village markets in Scheduled Areas. Lastly, the Special Court is designated to ensure the speedy trial of offences registered under the SC/ST Prevention of Atrocities Act.

102. (A) Any Panchayat at the lower level or of the Gram Sabha
The PESA Act emphasizes a bottom-up approach to governance. It mandates that state legislatures must ensure that higher-level Panchayats, such as the Zila Panchayat or Janpad Panchayat, do not assume the powers and authority belonging to lower-level Panchayats or the Gram Sabha. This principle protects the autonomy of the village assembly and ensures that local communities remain the primary decision-makers.

103. (B) Respect for customary laws and community management of resources
The Bhuria Committee report of 1995 formed the basis for the PESA Act. It argued that tribal communities have a unique relationship with their environment and should be allowed to manage their affairs according to their traditions. The committee recommended a legal framework that prioritizes customary law, community resource management, and the empowerment of the Gram Sabha as the center of tribal governance.

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104. (D) The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013
The 2013 Land Acquisition Act, often called the LARR Act, provides a comprehensive framework for compensation and rehabilitation. In tribal areas, it includes special provisions, such as the requirement for Gram Sabha consultation and higher compensation. It also mandates that families displaced by mining or infrastructure projects must be properly resettled, ensuring that their social and economic well-being is maintained after relocation.

105. (C) It authorized the Gram Sabha to issue transit passes for minor forest produce.
Historically, the forest department controlled the movement of forest produce through transit permits. The Forest Rights Act decentralized this power by authorizing the Gram Sabha to issue transit passes for minor forest produce. This change reduces bureaucratic delays and empowers tribal communities to transport and sell their collected goods more easily, improving their ability to generate income from forest resources.

106. (C) I, II and III
The District Mineral Foundation in Madhya Pradesh is funded by mining leaseholders to benefit affected communities. In Scheduled Areas, the Gram Sabha must be consulted to identify beneficiaries and projects. The fund

is utilized for improving essential services like healthcare and education. However, the DMF is an additional resource and does not replace the general state or central budgetary allocations for tribal welfare.

107. (A) Ensure fair returns to tribal gatherers and protect them from middlemen
The Minimum Support Price for Minor Forest Produce scheme provides a price guarantee for several forest items collected by tribal communities. By setting a floor price, the government ensures that gatherers are not exploited by private traders who often pay very low rates. This initiative helps stabilize tribal incomes and encourages the sustainable collection and marketing of forest resources.

108. (A) The Gram Sabha
Under the PESA framework, the Gram Sabha is the primary authority tasked with preventing the alienation of tribal land in Scheduled Areas. It has the power to restore land that has been illegally taken from tribal owners. By placing this power at the village level, the Act ensures that local communities can actively protect their most vital resource from external exploitation and fraud.

109. (A) P-3, Q-2, R-4, S-1
The Sahariya, Baiga, and Bharia are identified as Particularly Vulnerable Tribal Groups in Madhya Pradesh. Districts like Jhabua and Alirajpur have extensive coverage under the PESA Act. The Gram Sabha serves as the fundamental democratic unit for local self-rule. TRIFED is the national-level body responsible for the marketing and development of minor forest produce collected by tribal communities across the country.

110. (B) 14 and 18 years
The Child Labour (Prohibition and Regulation) Act defines an 'adolescent' as a person between the ages of fourteen and eighteen. While the law prohibits children under fourteen from all work, it allows adolescents to be employed in non-hazardous occupations. However, they are strictly barred from working in hazardous sectors like mining or chemical industries to ensure their safety and physical well-being.

111. (D) Sickle Cell Anaemia Elimination Mission
Sickle cell anemia disproportionately affects tribal populations in Madhya Pradesh due to genetic factors. The state government launched a dedicated mission to eliminate this disease by focusing on screening, early diagnosis, and public awareness. By providing specialized healthcare services and counseling to tribal communities, the mission aims to reduce the prevalence of this condition and improve the overall health of the population.

112. (B) Voluntary relocation based on mutual terms and a resettlement package
In core areas of tiger reserves, the Forest Rights Act and Wildlife Protection Act require a careful balance. If a tribal family's rights are recognized but relocation is necessary for conservation, the movement must be voluntary. The state must provide a comprehensive resettlement package that is mutually agreed upon. This ensures that the community is not left destitute and that their livelihoods are protected.

113. (C) The land title is heritable but strictly non-alienable and non-transferable
A Van Adhikar Patta, or Forest Rights Title, grants a family the legal right to live on and cultivate forest land. While this right can be passed down to heirs, the law strictly prohibits the sale or transfer of the land to anyone else. This non-alienable nature of the title ensures that the land remains with the tribal family and prevents corporate land grabbing.

114. (B) Monitors money lending activities and takes action against exploitation
Under the Madhya Pradesh PESA Rules, the Gram Sabha has the authority to monitor money lending within its village boundaries. It can demand information from lenders and intervene if it finds that tribal residents are being exploited through high interest rates or fraudulent practices. This power allows the community to protect its members from debt traps and maintain economic stability at the local level.

115. (A) I, II and IV
Tribal Sub-Plan guidelines ensure that funds for tribal welfare are utilized effectively. These funds are non-divertible and non-lapsable, meaning they cannot be used for other purposes

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or lost at the end of the year. Allocations must be proportional to the state's tribal population, and a dedicated nodal department must manage them. Using these funds for general urban infrastructure is strictly prohibited.

116. (D) Failing to incorporate the customary justice mechanisms recognized under PESA
Tribal rights activists often critique general state judicial laws for ignoring the unique legal status of Scheduled Areas. While modern courts aim for efficiency, they frequently bypass traditional dispute resolution systems used by tribal communities. PESA recognizes the role of the Gram Sabha in managing local disputes, and activists argue that state laws should integrate these customary mechanisms rather than imposing a purely centralized system.

117. (D) MP Scheduled Tribes Debt Relief Act
High rates of indebtedness to private money lenders have historically led to the loss of land and assets for tribal families in Madhya Pradesh. To address this, the state enacted the Scheduled Tribes Debt Relief Act. This legislation provides a legal mechanism for the cancellation or restructuring of debts, protecting tribes from predatory lending and helping them regain their financial independence.

118. (D) Tribal Affairs Department (Janjatiya Karya Vibhag)
In 2020, the Madhya Pradesh government renamed the Tribal Welfare Department to the Tribal Affairs Department, or Janjatiya Karya Vibhag. This change was intended to reflect a shift in focus from mere 'welfare' to 'affairs' and 'empowerment.' The department oversees a wide range of programs related to education, healthcare, infrastructure, and the implementation of tribal-specific laws like PESA and FRA.

119. (A) State governments retain absolute control over minor water bodies, ignoring the Gram Sabha.
The PESA Act fundamentally changes the management of local resources in Scheduled Areas. It mandates that the planning and management of minor water bodies must be entrusted to the Panchayats at the appropriate level. Therefore, the statement that the state retains absolute control and ignores the Gram Sabha is incorrect. The Act aims to secure community access and control over essential water resources.

120. (A) Proportion of the state budget earmarked for Scheduled Tribe development
The Scheduled Tribe Component refers to the specific portion of the state budget that is set aside exclusively for the development of tribal communities. This allocation is required to be proportional to the tribal population of the state. It ensures that funds are available for targeted interventions in health, education, and infrastructure that directly benefit the Scheduled Tribe population and reduce socio-economic disparities.

121. (A) Schedule I
Schedule I of the Wildlife Protection Act lists endangered species that are granted the highest level of legal protection. Hunting animals in this schedule is strictly prohibited and carries severe penalties. This law takes precedence over traditional tribal hunting practices, as the state prioritizes the conservation of species facing extinction. This restriction has historically impacted the cultural and dietary practices of some tribes.

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122. (D) Traditional right of villagers to access forest produce for domestic use
Nistar rights are a traditional legal concept in Madhya Pradesh and other states, referring to the rights of villagers to collect forest produce for their personal and domestic needs. This includes gathering firewood, small timber for farm implements, and grazing cattle. These rights are recognized in various forest and land codes, ensuring that communities have access to the resources necessary for survival.

123. (D) Public Interest Litigation (PIL)
Public Interest Litigation is a legal mechanism that allows any individual or organization to file a petition in court for the protection of the rights of a marginalized group. Since many tribal communities lack the resources or awareness to navigate the formal legal system, PILs have been instrumental in challenging illegal land acquisitions, environmental damage, and the violation of tribal forest rights.

124. (A) P-4, Q-3, R-2, S-1
Various laws address specific tribal challenges. The Forest Rights Act faces high rejection rates due to proof issues. PESA mandates the creation of peace committees. The SC/ST Atrocities Act struggles with low conviction rates. Finally, the Right to Education Act aims to solve the lack of neighborhood schools in remote areas. Each legislation provides a framework to tackle these unique social and administrative problems.

125. (C) 73rd and 74th Amendments
The 73rd and 74th Constitutional Amendments, passed in the early 1990s, established the framework for local self-governance in India. These amendments mandated the creation of District Planning Committees to consolidate plans from both rural Panchayats and urban Municipalities. In tribal districts, these committees play a vital role in ensuring that development projects are integrated and respect the specific needs of the local population.

126. (A) Article 339(2)
Article 339(2) of the Constitution empowers the Union government to give directions to a state regarding the execution of schemes essential for the welfare of the Scheduled Tribes in the state. This provision ensures that the central government can intervene to ensure that tribal development programs are properly implemented, providing a high-level constitutional safeguard for the socio-economic advancement of indigenous communities.

127. (A) Primary Forest Produce Cooperative Society → District Forest Produce Cooperative Union → MP State Minor Forest Produce Federation
In Madhya Pradesh, the marketing of forest produce is managed through a three-tier cooperative structure. At the village level, Primary Forest Produce Cooperative Societies collect the produce. These are grouped under District Forest Produce Cooperative Unions. Finally, the MP State Minor Forest Produce Federation acts as the apex body at the state level, coordinating sales, marketing, and policy for the entire network.

128. (A) The President of India, after consultation with the Governor
Under Article 342 of the Constitution, the President of India has the authority to specify which communities are considered Scheduled Tribes in a particular state. This process requires consultation with the Governor of the state. Once a tribe is notified, its members become eligible for various constitutional protections and reservations. Changes to the list can only be made through an Act of Parliament.

129. (B) I, II, III and IV
Several landmark judgments have shaped tribal law. Samatha focused on mining, while Niyamgiri reinforced Gram Sabha consent. Kailas emphasized the status of tribes as original inhabitants. The Nandini Sundar case declared the state-sponsored Salwa Judum militia illegal. Each of these cases directly addressed governance, land rights, or the physical security of tribal communities, whereas the Kesavananda Bharati case dealt with general constitutional structure.

130. (B) IFR is for family land; CFR is for collective resource management rights
The Forest Rights Act distinguishes between individual and collective rights. Individual Forest Rights recognize a family's claim to specific forest plots they have traditionally cultivated or lived on. Community Forest Rights, on the other hand, provide the entire village with the legal authority to manage and protect shared resources like water bodies, grazing grounds, and forest produce within their traditional boundaries.

131. (B) A mix of documents, customary evidence, oral testimonies, and structures
To recognize the unique situation of forest dwellers, the Forest Rights Act allows for a broad range of evidence. Claimants can provide government documents, but they can also rely on oral testimonies from elders, evidence of traditional structures, and customary usage patterns. This flexible approach is designed to accommodate communities that have lived in forests for generations without formal land records.

132. (B) II and III only
In Madhya Pradesh, the state respects the cultural importance of Mahua for tribal communities. Law allows the traditional brewing of Mahua liquor for personal use and ceremonies without an excise license. Furthermore, the government

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is formalizing the production of 'Heritage Liquor' through tribal groups. This policy recognizes traditional practices while creating economic opportunities, but there is no total ban on alcohol consumption.

133. (A) Article 338 (Inserted 338A)
The National Commission for Scheduled Tribes was established as a distinct constitutional body following the 89th Amendment Act. This amendment inserted Article 338A into the Constitution, splitting the previous joint commission for SCs and STs into two separate entities. The NCST is tasked with investigating matters related to the safeguards of Scheduled Tribes and advising on their socio-economic development planning.

134. (C) Declared void and inoperative
The Bonded Labour System (Abolition) Act of 1976 was passed to end all forms of forced labor in India. The Act specifically states that any custom, tradition, or contract that enforces bonded labor is void and inoperative. It released all bonded laborers from their obligations and prohibited the creation of new debts, effectively dismantling the legal and social basis of generational labor exploitation.

135. (C) Section 170-B MPLRC - Reversion of land belonging to aboriginal tribes transferred by fraud
Section 170-B of the Madhya Pradesh Land Revenue Code is a key protective provision. It allows for the investigation of land transfers from tribal to non-tribal persons. If the transfer is found to be fraudulent, the law mandates the reversion of the land to the original tribal owner. This section is a vital legal tool for restoring justice and preventing land alienation.

136. (A) Refusing to deal with, work for, or hire a member of an SC/ST
The SC/ST Prevention of Atrocities Act defines 'economic boycott' as a criminal offence. This includes actions where individuals or groups refuse to conduct business with, provide employment to, or work for members of the Scheduled Caste or Scheduled Tribe communities. By penalizing such boycotts, the Act aims to prevent social exclusion and ensure that marginalized groups have equal access to economic opportunities.

137. (A) P-2, Q-1, R-4, S-3
Different laws target various aspects of tribal rights. The Forest Rights Act vests rights for self-cultivation on forest land. PESA empowers the Gram Sabha to manage village markets. The SC/ST Atrocities Act provides for Special Courts to handle specific crimes. Lastly, MGNREGA includes a provision for one hundred and fifty days of wage labor for forest rights title holders, supporting their livelihoods.

138. (B) The state government provides for traveling and maintenance expenses
To ensure that victims and witnesses can participate in the legal process without financial burden, the SC/ST Prevention of Atrocities Rules mandate that the state government must cover their travel and maintenance expenses. This provision is essential for encouraging marginalized individuals to come forward and testify in court, as high costs often deter victims from pursuing justice in atrocity cases.

139. (B) Hostile witnesses, delayed FIRs, and flaws in police investigations
The low conviction rate in atrocity cases in Madhya Pradesh is often attributed to systemic issues. Witnesses frequently turn hostile due to pressure or fear. Additionally, delays in filing FIRs and procedural flaws during police investigations can weaken the prosecution's case. Addressing these factors through better witness protection and police training is essential for improving the effectiveness of the SC/ST Prevention of Atrocities Act.

140. (D) Protect land, culture, and self-governance while ensuring development
The separate legislative frameworks for tribes, including the Fifth Schedule, PESA, and FRA, are designed to balance protection and progress. These laws aim to safeguard tribal land from alienation and protect their unique cultural identities. Simultaneously, they empower communities through self-governance via the Gram Sabha, ensuring that development is inclusive and respects the traditional lifestyles and rights of indigenous populations.

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141. (C) PESA, 1996 and FRA, 2006 regarding Gram Sabha resolutions
The principle of 'Free, Prior and Informed Consent' is a cornerstone of international indigenous rights. In India, this principle is reflected in the requirement for Gram Sabha consultation or consent before land acquisition or project implementation in Scheduled Areas. Both the PESA and Forest Rights Acts empower local assemblies to review projects and pass resolutions, ensuring that communities have a say in their development.

142. (D) It ensures free and compulsory elementary education and recommends making the curriculum culturally appropriate.
The Right to Education Act applies to all children, including those in tribal areas. It guarantees free and compulsory schooling up to the elementary level. For tribal communities, the Act and associated policies emphasize making the curriculum culturally appropriate and using local languages as the medium of instruction. This approach helps improve learning outcomes and respects the unique heritage of tribal students.

143. (C) A habitation or group of habitations managing its affairs in accordance with traditions and customs
In the context of the PESA Act, a 'village' is not defined merely by population size or administrative boundaries. Instead, it is described as a habitation or a group of habitations that form a community and manage their internal affairs according to long-standing traditions and customs. This definition recognizes the organic social structures of tribal life and makes them the basis for self-governance.

144. (A) P-4, Q-3, R-1, S-2
PESA and FRA provide specific meanings for various terms. Minor water bodies refer to tanks and ponds managed by local Panchayats. Intoxicants include alcohol regulated by the Gram Sabha. Minor minerals encompass building stones and gravel found in the region. Habitat refers to the customary area where Particularly Vulnerable Tribal Groups reside. These definitions are crucial for determining the scope of local authority.

145. (C) Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013
The 2013 Land Acquisition Act, or LARR Act, introduced stringent compensation and rehabilitation rules. It requires that in the event of land acquisition, a portion of the compensation must be paid as an initial installment. This ensures that displaced families, particularly in tribal areas, have immediate financial resources to manage their relocation. The Act aims to provide a transparent and fair process for all.

146. (B) Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013
The LARR Act of 2013 mandates a Social Impact Assessment before any land is acquired for a project. This assessment evaluates how the acquisition will affect the livelihoods of the local community, including tribal groups. It also checks if the project serves a public purpose and if the benefits outweigh the social costs. This study is a mandatory step to ensure informed decision-making.

147. (A) IV, III, II, I
The legal framework for tribal rights has evolved over several decades. The Bonded Labour System (Abolition) Act was passed in 1976. The SC/ST Prevention of Atrocities Act was enacted in 1989. This was followed by the PESA Act in 1996, which extended panchayat systems to Scheduled Areas. Finally, the Forest Rights Act of 2006 recognized the historical land claims of forest dwellers.

148. (C) 13th December 2005
To qualify for the recognition of individual or community forest rights under the Forest Rights Act, claimants must show they were in possession of the land before the cut-off date of 13th December 2005. This date is significant as it marks the day the original Scheduled Tribes (Recognition of Forest Rights) Bill was introduced in Parliament, preventing new encroachments after the bill's initiation.

149. (B) I, III and IV
Customary law is a vital part of tribal legal systems. PESA requires state laws to align with these traditions. Article 13 of the Constitution recognizes customs as having the force of law, and

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these mechanisms are frequently used for local dispute resolution. However, customary laws are not static; they evolve over time to adapt to new social and economic realities of the community.

150. (B) Section 9B

Section 9B of the Mines and Minerals (Development and Regulation) Act, 1957, provides the legal basis for the District Mineral Foundation. It mandates the establishment of these trusts in every district affected by mining operations. The section outlines the contribution requirements for leaseholders and ensures that the funds are utilized exclusively for the welfare of the people and areas impacted by mineral extraction.

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CHAPTER 04

Major Tribes and Particularly Vulnerable Tribal Groups

1. The Koya tribe, a sub-group of Gonds, traditionally speaks a language belonging to which linguistic family?
(A) Indo-Aryan
(B) Austroasiatic
(C) Sino-Tibetan
(D) Dravidian

2. The Korku tribe gets its name from "Koro" and "Ku", which translate to:
(A) Forest dwellers
(B) Mountain people
(C) Group of men
(D) Worshipers of nature

3. Which of the following best describes the social structure of the Gond tribe?
(A) Matriarchal and endogamous
(B) Matriarchal and polyandrous
(C) Patriarchal and exogamous
(D) Patriarchal and polygamous

4. Match the following tribal deities in List I with their respective tribe in List II:
List I: (Tribal Deity)
P. Bada Dev
Q. Meghnad
R. Sita
S. Raja Pantha
List II: (Tribe)
1. Bhil
2. Sahariya
3. Korku
4. Gond
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

5. Which sub-group of the Bhil tribe migrated due to historical oppression and settled mainly in the Malwa region?
(A) Koya
(B) Patelia
(C) Dorla
(D) Mawasi

6. The Mawasi tribe is often considered an offshoot or sub-group of which major tribal family?
(A) Gond
(B) Korku
(C) Bhil
(D) Sahariya

7. What is the total number of officially recognized Scheduled Tribes currently notified in Madhya Pradesh?
(A) 40
(B) 43
(C) 46
(D) 50

8. The traditional livelihood of the Kol tribe originally centered around:
(A) Shifting cultivation practices
(B) Agricultural and forest labor
(C) Specialized iron smelting
(D) Nomadic pastoralism

9. The term "Sahariya" is derived from a Persian word "Sahr" which means:
(A) Hunter
(B) Forest
(C) Desert
(D) River

10. In which geographical region of Madhya Pradesh is the Bhil tribe predominantly concentrated?
(A) Baghelkhand in eastern MP
(B) Bundelkhand in northern MP

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(C) Western Jhabua-Alirajpur belt
(D) Morena-Bhind in northern MP

11. Consider the following statements regarding the Ojha tribe:
I. They are considered sub-groups of the Gond tribe.
II. Their primary traditional role is as soothsayers, diviners, and priests.
III. They are largely concentrated in the western plains of Madhya Pradesh.
Which of the combinations given above is incorrect?
(A) I only
(B) II only
(C) III only
(D) I and III only

12. Match the Gond sub-groups in List I with their primary traditional occupation in List II:
List I: (Sub-group)
P. Agaria
Q. Ojha
R. Pardhan
S. Solahas
List II: (Occupation)
1. Musicians and bards
2. Carpenters
3. Ironsmiths
4. Soothsayers and priests
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-3, Q-1, R-4, S-2

13. Which traditional tribal community in Madhya Pradesh holds the sal tree as highly sacred and believes that their principal deity, Bada Dev, resides in it?
(A) Baiga
(B) Sahariya
(C) Meena
(D) Halba

14. The Meena tribe in Madhya Pradesh is primarily distributed in which part of the state?
(A) Patalkot area of Chhindwara district
(B) Baigachak area of Dindori
(C) Sironj area of Vidisha district
(D) Jhabua district

15. The Bharia tribe is famously associated with an isolated, deep valley in the Chhindwara district known as:
(A) Pachmarhi
(B) Amarkantak
(C) Tamia
(D) Patalkot

16. The term "Gond" is derived from the Telugu word "Konda", which primarily means:
(A) Hill
(B) Forest
(C) River
(D) Warrior

17. Where is the Halba tribe primarily settled in Madhya Pradesh?
(A) Balaghat district
(B) Alirajpur district
(C) Sheopur district
(D) Tikamgarh district

18. The Bhil tribe, the largest tribal group in Madhya Pradesh, traces its mythological origin to:
(A) Nishada
(B) Lord Shiva
(C) Eklavya
(D) Valmiki

19. Consider the following statements about the Korku tribe:
I. They belong to the Austroasiatic language family.
II. Their traditional governance relies on a panchayat headed by a Patel.
III. They are famous for their Khamb Swang folk drama.
Which of the combinations given above is correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

20. Match the following tribes in List I with their geographical concentration in Madhya Pradesh in List II:
List I: (Tribe)
P. Kol
Q. Baiga
R. Sahariya

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S. Korku

List II: (Concentration)

1. Satpura region (Betul, Hoshangabad)
2. Northern MP (Guna, Shivpuri)
3. Eastern MP (Rewa, Satna)
4. Eastern MP (Mandla, Dindori)

(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-3, S-1

21. The traditional iron-smelters of Madhya Pradesh, who worship Lohasur, are known as the:
(A) Ojha
(B) Panika
(C) Agaria
(D) Khairwar

22. The Dorla sub-group of the Gond tribe is primarily found in which bordering region of Madhya Pradesh?
(A) Northern MP near UP border
(B) Southern MP near Chhattisgarh border
(C) Western MP near Gujarat border
(D) Central MP

23. The Barela sub-tribe is closely associated with which major tribal group in Madhya Pradesh?
(A) Gond
(B) Kol
(C) Baiga
(D) Bhil

24. The Halba tribe in Madhya Pradesh is historically linked to which occupation?
(A) Bamboo crafts
(B) Iron metallurgy
(C) Fishing
(D) Military service and agriculture

25. The Baiga tribe is renowned for practicing a traditional form of shifting cultivation known as:
(A) Jhum
(B) Bewar
(C) Podu
(D) Dahiya

26. The Raj Gonds of Madhya Pradesh are historically recognized for which of the following characteristics?
(A) Traditional priesthood and rituals
(B) Metalwork and blacksmithing
(C) Music and bardic performance
(D) Landowning aristocracy and governance

27. The Kamar tribe, listed among the PVTGs in the region, traditionally relies on which of the following for their livelihood?
(A) Bamboo crafting and forest produce collection
(B) Weaving cloth
(C) Dairy farming
(D) Commercial agriculture

28. Consider the following statements regarding the Bhilala sub-group:
I. They consider themselves superior to other Bhil groups.
II. They claim Rajput ancestry.
III. They are predominantly found in the eastern districts of Madhya Pradesh.
Which of the combinations given above is correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

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29. Which Particularly Vulnerable Tribal Group (PVTG) resides primarily in the Gwalior and Chambal divisions of Madhya Pradesh?
(A) Bharia
(B) Kamar
(C) Sahariya
(D) Baiga

30. Which major tribal group is historically associated with the Rewa district and claims descent from Shabari of the Ramayana?
(A) Sahariya
(B) Halba
(C) Kamar
(D) Kol

31. The “Dudh Lautawa” (return of milk) marriage custom is predominantly practiced by which tribe to strengthen family ties?
(A) Bhil

(B) Sahariya
(C) Gond
(D) Kol

32. Which severe genetic blood disorder is highly prevalent among the tribal populations of Madhya Pradesh, prompting targeted state health initiatives?
(A) Thalassemia
(B) Sickle Cell Anemia
(C) Hemophilia
(D) Cystic Fibrosis

33. The Nahak and Andh tribes are recognized as minor tribal groups in which part of Madhya Pradesh?
(A) Western borders
(B) Eastern and Southern parts
(C) Northern borders
(D) Central plains

34. Match the following traditional tribal crafts in List I with their associated tribe or region in List II:
List I: (Tribal Craft)
P. Pithora Painting
Q. Iron Crafts (Lohshilp)
R. Bamboo Crafts
S. Bell Metal Art (Dhokra)
List II: (Associated Tribe/Region)
1. Agaria
2. Kamar/Baiga
3. Bhil
4. Bharewa (Gond sub-groups)
(A) P-1, Q-3, R-4, S-2
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-4, R-2, S-1
(D) P-3, Q-1, R-2, S-4

35. Which of the following PVTGs is geographically concentrated in the Dindori, Mandla, and Balaghat districts of Madhya Pradesh?
(A) Baiga
(B) Sahariya
(C) Bharia
(D) Kamar

36. Identify the incorrect statement regarding the status of tribal women in Madhya Pradesh.
(A) Widow remarriage is strictly prohibited in almost all major Madhya Pradesh tribes.
(B) Tribal women generally enjoy freedom in choosing life partners compared to orthodox non-tribal rural societies.
(C) Women play a dominant role in the collection and sale of minor forest produce.
(D) The practice of bride price (reverse dowry) historically gave economic value to women.

37. The Pradhan tribe traditionally held which status in relation to the Gond kings?
(A) Ministers and bards
(B) Mercenaries
(C) Agricultural serfs
(D) Money lenders

38. Birhor and Hill Korwa, which are recognized as Particularly Vulnerable Tribal Groups (PVTGs), are currently primarily resident in which state that shares a border with Madhya Pradesh?
(A) Gujarat
(B) Maharashtra
(C) Rajasthan
(D) Chhattisgarh

39. Among the Bhariya tribe, their traditional shifting agriculture was historically known as:
(A) Podu
(B) Bewar
(C) Penda
(D) Dahia

40. Who typically heads the traditional caste panchayat among the Sahariya tribe?
(A) Mukaddam
(B) Khuntia
(C) Mukhia
(D) Patel

41. Consider the following statements about the Baiga tribe:
I. They consider themselves the original inhabitants of the earth.
II. Ploughs are traditionally avoided because they believe it tears the breast of Mother Earth.
III. They are highly skilled in medicinal plant knowledge.
IV. They strictly practice endogamy at the clan level.
Which combination of the above statements is incorrect?

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(A) I only
(B) IV only
(C) II and III only
(D) I and IV only

42. Match the following traditional tribal governance positions in List I with their typical functions in List II:
List I: (Position)
P. Mukaddam
Q. Kotwar
R. Bhumka
S. Patel
List II: (Function)
1. Village Watchman/Messenger
2. Religious Priest/Sorcerer
3. Head of the Village Panchayat
4. Secular Village Headman (often in Gond/Baiga villages)
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

43. In policy terms, the defining difference between general Scheduled Tribes (STs) and PVTGs is that PVTGs:
(A) Different linguistic family
(B) High vulnerability and isolation
(C) Plain agricultural settlement
(D) Absence of voting rights

44. Which of the following is an incorrect statement regarding the Sahariya tribe's socio-economic status?
(A) Their status as a PVTG
(B) High malnutrition rates
(C) Forest produce collection
(D) Wealthy land-owning status

45. The institution of "Ghotul", a traditional youth dormitory historically meant to impart cultural values and social harmony, is primarily associated with:
(A) Bhils
(B) Sahariyas
(C) Muria and Maria Gonds
(D) Kols

46. The Dhanka tribe is a minor tribal group found in certain parts of Madhya Pradesh. They are generally considered a sub-group of:
(A) Gonds
(B) Bhils
(C) Kols
(D) Baigas

47. The Gonds of Madhya Pradesh are renowned worldwide for which traditional craft?
(A) Pithora painting
(B) Gondi dotted and lined canvas painting
(C) Zari embroidery
(D) Blue pottery

48. The "Lamsena" system, common among the Gonds and Baigas, is a type of marriage by:
(A) Exchange
(B) Service
(C) Capture
(D) Intrusion

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49. Consider the following statements regarding the demographic crisis among PVTG communities in Madhya Pradesh:
I. Infant mortality rates are significantly higher compared to the state average.
II. Malnutrition is a severe prevailing issue, particularly among Sahariyas.
III. They have entirely abandoned traditional medicine in favor of allopathy.
IV. Declining or stagnant population growth in certain pockets led to their PVTG classification.
Which of the combinations given above is correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

50. Match the PVTGs in List I with the districts they are predominantly found in List II:
List I: (PVTG)
P. Baiga
Q. Bharia
R. Sahariya
S. Kamar
List II: (District)
1. Chhindwara
2. Dindori

3. Gariaband (borders of MP/CG)
4. Sheopur

(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

51. The custom of "Dapa" practiced among the Bhil tribe refers to:
(A) A traditional folk dance
(B) A harvest festival
(C) The village council meeting
(D) The payment of bride price by the groom's family to the bridge's family

52. Among the Bhils, the system of marriage by abduction or elopement during the Bhagoria festival is historically referred to as:
(A) Lamsena
(B) Dudh Lautawa
(C) Raji Baji
(D) Bhagoria Vivah

53. How many tribal groups in Madhya Pradesh have been officially recognized as Particularly Vulnerable Tribal Groups (PVTGs) by the Government of India?
(A) 2
(B) 5
(C) 3
(D) 7

54. Minor Forest Produce (MFP) collection forms a critical economic base for Madhya Pradesh tribes. The collection of which leaf is a major source of income during summers?
(A) Sal leaf
(B) Teak leaf
(C) Tendu leaf
(D) Banyan leaf

55. The "Baiga Development Agency" was established by the Madhya Pradesh government specifically to address the welfare of:
(A) Baigachak area communities
(B) State-wide Baiga population
(C) All PVTGs in Madhya Pradesh
(D) Urbanized Baiga migrants

56. In tribal clan systems, "Gotra" exogamy primarily means that:
(A) Marriages cannot take place within the same Gotra.
(B) Marriages must take place within the same Gotra.
(C) Gotra members must marry into a designated royal family.
(D) Marriages are decided purely by the village headman regardless of Gotra.

57. Which of the following is a major challenge to the preservation of tribal identity in the modern context?
(A) Loss of indigenous dialects
(B) Total isolation from state
(C) Rapid population explosion
(D) Fixed pre-agricultural habits

58. Consider the following criteria used to identify Particularly Vulnerable Tribal Groups (PVTGs):
I. Pre-agricultural level of technology.
II. Stagnant or declining population.
III. High level of formal education.
IV. Economic backwardness.
Which combination of the above criteria is correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

59. The traditional shifting cultivation practiced by the Bhil tribe in the hilly terrains is known as:
(A) Dahiya
(B) Bewar
(C) Chimata
(D) Jhum

60. The Patalkot valley, home to the Bharia PVTG, is shaped geographically like a:
(A) Square box
(B) Horseshoe
(C) Triangle
(D) Perfect circle

61. The Birhor tribe, recognized as a PVTG in the Madhya Pradesh-Chhattisgarh region, relies traditionally on which specific activity?
(A) Deep mining
(B) Large scale commercial fishing
(C) Making ropes from tree bark
(D) Terrace farming

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62. The social stratification within the Gond tribe typically separates them into which two main broad divisions based on land ownership and social status?
(A) Raj Gonds and Dhur Gonds
(B) Raj Gonds and Khatola Gonds
(C) Madia Gonds and Muria Gonds
(D) Agarias and Ojhas

63. The Kamar tribe, historically shifting cultivators and bamboo artisans, is largely concentrated in regions adjacent to which neighboring state?
(A) Chhattisgarh
(B) Uttar Pradesh
(C) Gujarat
(D) Rajasthan

64. Match the tribal deities in List I with their associated natural elements in List II:
List I: (Tribal Deity)
P. Thakur Dev
Q. Dulha Dev
R. Bada Dev
S. Narayan Dev
List II: (Natural Element)
1. Sun / Fire
2. Village Protector
3. Disease / Hearth Protector
4. Saja Tree / Supreme Creator
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-4, R-1, S-2

65. The diet of the Sahariya PVTG historically suffered due to forest depletion, leading to nutritional deficiencies. Which grain is the staple diet for most central Madhya Pradesh tribal communities when forest produce is scarce?
(A) Kodo and Kutki millets
(B) Wheat and local rice
(C) Barley and stored oats
(D) Imported quinoa grains

66. The traditional musical tradition of the Pradhan tribe revolves around a primary instrument known as:
(A) Bana
(B) Sitar
(C) Flute
(D) Tabla

67. The highest concentration of the Kol tribe in Madhya Pradesh is found in:
(A) Malwa plateau
(B) Nimar region
(C) Vindhyan region
(D) Narmada valley

68. To address the welfare of PVTGs, the Government of Madhya Pradesh constituted Special Development Authorities. How many such tribal-specific Development Authorities (Abhikaran) exist for PVTGs in the state?
(A) 3
(B) 11
(C) 7
(D) 15

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69. Which tribe of Madhya Pradesh considers the mythological figure 'Ravan' with reverence and performs special rituals in certain pockets?
(A) Gond
(B) Sahariya
(C) Korku
(D) Kol

70. Which authority in Madhya Pradesh operates specifically targeted programs for the eradication of sickle cell anemia among tribes?
(A) Madhya Pradesh State Tribal Museum
(B) Madhya Pradesh Tourism Board
(C) Department of Tribal Affairs, MP
(D) Department of Culture, MP

71. Consider the following tribes mentioned in the minor tribes of eastern Madhya Pradesh:
I. Nahak
II. Andh
III. Kamar
IV. Birhor
V. Hill Korwa
Which of these are officially considered PVTGs at the national level?
(A) I, II and III
(B) III, IV and V
(C) I, III and V
(D) II, IV and V

72. Match the tribal festivals in List I with their corresponding tribe in List II:

List I: (Tribal Festival)
P. Bhagoria
Q. Madai
R. Bidri
S. Meghnad Fair
List II: (Tribe)
1. Gond
2. Bhil
3. Korku
4. Baiga
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-3, R-1, S-4

73. In the context of Madhya Pradesh tribes, what does the term "Gotra" functionally enforce?
(A) Occupational rigidity
(B) Strict endogamy
(C) Linguistic identity
(D) Exogamy within the community

74. Which of the following is an odd one out based on the PVTG status in Madhya Pradesh?
(A) Baiga
(B) Sahariya
(C) Gond
(D) Bharia

75. In the context of the Gond sub-groups, the "Solahas" were traditionally engaged in:
(A) Iron smelting
(B) Priesthood
(C) Witchcraft
(D) Carpentry

76. Which of the following traditional tribal dances is predominantly performed by the Sahariya tribe?
(A) Karma
(B) Bhagoria
(C) Saila
(D) Dul Dul Ghodi

77. Which tribe in Madhya Pradesh is specifically noted for the "Ghotiya" or "Ghotul" like institutions, though it is more prominently observed in the bordering Bastar region?
(A) Kols
(B) Bhils
(C) Sahariyas
(D) Gonds (Murias/Madias)

78. Hill Korwas, recognized as a Particularly Vulnerable Tribal Group (PVTG), speak a language belonging to which family?
(A) Dravidian
(B) Indo-Aryan
(C) Tibeto-Burman
(D) Munda (Austroasiatic)

79. Consider the following statements about the Bharia tribe:
I. They live predominantly in the Patalkot valley.
II. Their dialect is known as Bharnoti.
III. They revere the Gond kings as their elder brothers.
IV. They are designated as a PVTG in Madhya Pradesh.
V. They primarily practice terrace farming on mountain peaks.
Which combination of the above statements is incorrect?
(A) V only
(B) III and V only
(C) I and IV only
(D) II, III and V only

80. Match the following tribes in List I with their principal dialect in List II:
List I: (Tribe)
P. Bhil
Q. Gond
R. Korku
S. Sahariya
List II: (Principal Dialect)
1. Gondi
2. Bhili
3. Sahariyi (Indo-Aryan influenced)
4. Korku (Munda family)
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

81. The Dhanka tribe is concentrated in which region of Madhya Pradesh?
(A) Eastern districts
(B) Narmadapuram division
(C) South-western border districts
(D) Gwalior division

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82. The concept of "Particularly Vulnerable Tribal Groups" was previously known as:
(A) Primitive Tribal Groups
(B) Marginalized Tribal Groups
(C) Backward Tribal Communities
(D) Endangered Tribal Populations

83. The "Baiga Chak" region, a special conservation area for the Baiga PVTG, is located in which district?
(A) Chhindwara
(B) Mandla
(C) Balaghat
(D) Dindori

84. The economic transition of the Kol tribe from traditional forest dwellers to their current status is best described as moving towards:
(A) White-collar government jobs
(B) Large-scale entrepreneurial businesses
(C) Agricultural and industrial wage labor
(D) Exclusive reliance on hunting-gathering

85. Which statement best describes the "Chatkora" dance?
(A) It is a traditional martial dance of the Bhils.
(B) It is a religious dance of the Kol tribe.
(C) It is a percussion-based folk dance of the Korku tribe.
(D) It is a marriage dance of the Halba tribe.

86. The traditional headman of a Kol village panchayat is known as:
(A) Patel
(B) Gohia
(C) Mukaddam
(D) Bhumka

87. The Agaria tribe identifies its origin closely with which mythological or historical entity?
(A) Water (Jal)
(B) Fire (Agni) and Iron (Loha)
(C) Wind (Vayu)
(D) Earth (Prithvi)

88. Consider the following statements regarding the Baiga PVTG:
I. They are heavily dependent on forest resources.
II. They practice a unique tattoo culture where women are heavily tattooed.
III. They traditionally perform the Pardhoni dance during marriages.
IV. They are considered the priests of the Gond tribe.
V. They trace their ancestry to the Aryans.
Which combination of the above statements is correct?
(A) I, II, III and IV only
(B) II, III, IV and V only
(C) I, III, IV and V only
(D) I, II, IV and V only

89. The "Panchayat Extension to Scheduled Areas" (PESA) Act empowers traditional governance in tribal areas. In Madhya Pradesh, the traditional headman of a Bhil village is called:
(A) Mukaddam
(B) Tadvi / Patel
(C) Kotwar
(D) Majhi

90. Which of the following tribes is considered to have high proficiency in traditional herbal medicine and often serves as indigenous healers (Gunias)?
(A) Baiga
(B) Bhil
(C) Sahariya
(D) Halba

91. The traditional knowledge of the Baiga tribe in biodiversity is most visible in their practice of:
(A) Cultivating genetically modified crops
(B) Conserving sacred groves and recognizing medicinal flora
(C) Large scale timber logging
(D) Monoculture farming

92. Which of the following tribes is considered to have a significant matriarchal influence where women hold substantial decision-making power in the household?
(A) Bhil
(B) Kol
(C) Gond
(D) Sahariya

93. What is the fundamental cause of the socio-economic vulnerability of the Sahariya PVTG?
(A) Industrialization of habitat
(B) Extensive foreign migration

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(C) Landlessness and rain-fed farming
(D) Matriarchal societal norms

94. A significant welfare challenge for the Kamar PVTG is:
(A) Overpopulation leading to land fragmentation
(B) High incidence of lifestyle diseases like diabetes
(C) Extreme marginalization and loss of traditional bamboo resources
(D) Their refusal to accept government jobs

95. Which tribe of Madhya Pradesh is famously known to trace their lineage from the soldiers of Maharana Pratap?
(A) Raj Gonds
(B) Bhilalas
(C) Kols
(D) Halbas

96. Read the following statements regarding the Kol tribe and select the correct option.
Statement I: The Kol tribe has lost much of its traditional culture and language due to assimilation with mainstream rural society.
Statement II: The Kols were traditionally Sanskrit speakers.
(A) Both Statement I and Statement II are correct.
(B) Statement I is correct but Statement II is incorrect.
(C) Statement I is incorrect but Statement II is correct.
(D) Both Statement I and Statement II are incorrect.

97. The "Gotra" system among the Gonds is often characterized by the number of:
(A) Animals sacrificed
(B) Villages owned
(C) Rivers crossed
(D) Deities worshipped (Devs)

98. In the context of Madhya Pradesh's tribal demography, which district has the highest percentage of tribal population relative to its total population?
(A) Alirajpur
(B) Dhar
(C) Jhabua
(D) Barwani

99. The "Paithu" or "Hath Vivah" is a form of marriage among certain Madhya Pradesh tribes which is best described as:
(A) Arranged marriage by parents
(B) Marriage by forced intrusion by the woman into the man's house
(C) Marriage by mutual consent and elopement
(D) Marriage by capturing the bride from a fair

100. Inter-tribal relations in Madhya Pradesh's tribal areas are generally maintained through:
(A) Total isolation of each tribe from the other
(B) Inter-tribal marriages as a mandatory rule
(C) Strict caste-like hierarchies and barter systems at local haats
(D) Written treaties signed annually

101. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Choose the correct option.
Assertion (A): The status of tribal women in Madhya Pradesh is generally considered higher than that of women in traditional non-tribal orthodox societies.
Reason (R): Tribal women actively participate in economic activities, enjoy freedom in marriage, and the practice of bride price is prevalent.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

102. Match the traditional tribal dances in List I with the corresponding tribe in List II:
List I: (Tribal Dance)
P. Karma
Q. Dahka
R. Gendi
S. Thaapti
List II: (Tribe)
1. Baiga/Gond
2. Kol
3. Gond
4. Korku
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3

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(D) P-3, Q-4, R-1, S-2

103. The 'Rojgar Ki Talash' (search for employment) migration is most prominently observed as a socio-economic challenge among which PVTG?
(A) Bharia
(B) Sahariya
(C) Baiga
(D) Kamar

104. The traditional custom of "Chalanvivah" or regular marriage among Madhya Pradesh tribes usually involves:
(A) The bride paying a dowry to the groom's family
(B) The village headman paying for the marriage
(C) No exchange of gifts or money
(D) The groom paying a bride price to the bride's family

105. Which of the following is considered the most appropriate method to preserve tribal identity without isolating them?
(A) Mainstream urban assimilation
(B) Standardized government housing
(C) Cultural documentation and governance
(D) Banning external visitor access

106. The tribal community that considers "Nanga Baiga" as their primary ancestor is:
(A) Bhil
(B) Baiga
(C) Sahariya
(D) Bharia

107. The "Halba" rebellion historically occurred in the bordering Bastar region, but the Halbas in Madhya Pradesh are primarily identified as:
(A) An advanced agrarian tribe
(B) A militant PVTG
(C) A nomadic hunter-gatherer group
(D) Traditional weavers

108. The primary economic activity of the Kamar tribe historically revolves around:
(A) Basketry and bamboo craft
(B) Metalwork
(C) Weaving synthetic clothes
(D) Software development

109. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Choose the correct option.
Assertion (A): The Bharia tribe of Patalkot has retained its unique cultural characteristics for centuries.
Reason (R): Patalkot is a deep, geographically isolated horseshoe-shaped valley that naturally restricted external contact.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

110. The Meena tribe, historically categorized under the Criminal Tribes Act by the British, is now recognized primarily for:
(A) Traditional hunter-gatherers
(B) Nomadic pastoral lifestyles
(C) High literacy and landholding
(D) Total extinction in the state

111. If a public health officer is assigned to tackle high infant mortality caused by severe maternal malnutrition and genetic blood disorders in a highly vulnerable community in Sheopur district, which specific group is the primary target?
(A) Bharia
(B) Baiga
(C) Bhil
(D) Sahariya

112. A demographic crisis among PVTGs such as the Sahariyas is primarily triggered by:
(A) High rates of female infanticide
(B) High incidence of malnutrition and tuberculosis
(C) Extremely low birth rates naturally
(D) Tribal warfare

113. Social stratification among the Bhils places which sub-group at the top of the social hierarchy?
(A) Barela
(B) Patelia
(C) Bhilala
(D) Rathias

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114. What is the traditional role of a "Padihar" in a Bhil community?
(A) Agricultural laborer
(B) Priest and native healer
(C) Blacksmith
(D) Village watchman

115. Identify the correct pair representing a tribe and its primary traditional deity:
(A) Sahariya - Lohasur
(B) Agaria - Bada Dev
(C) Bhil - Bada Dev
(D) Korku - Mahadeo

116. The unique lifestyle of the Bharia PVTG in Patalkot has historically protected them from:
(A) Floods
(B) Wildlife attacks
(C) Droughts
(D) External cultural assimilation

117. The policy framework for PVTGs differs from standard STs primarily through the implementation of:
(A) Tribal Sub-Plan (TSP)
(B) Mahatma Gandhi National Rural Employment Guarantee Act
(C) Right to Education Act
(D) Conservation-cum-Development (CCD) Plans

118. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Choose the correct option.
Assertion (A): The Baiga tribe traditionally avoided the use of the plough for agriculture.
Reason (R): They believed that ploughing the land was equivalent to scratching the breast of Mother Earth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

119. Which of the following constitutional articles grants the President of India the power to notify Scheduled Tribes?
(A) Article 342
(B) Article 341
(C) Article 330
(D) Article 332

120. Which of the following is an effect of the Forest Rights Act (FRA) 2006 on tribal economic activities?
(A) It recognized community rights over minor forest produce.
(B) It banned all traditional economic activities in forests.
(C) It forced PVTGs to relocate to urban centers.
(D) It nullified the PVTG status of all tribes.

121. Which of the following is the highest authority in the traditional justice system of the Baiga tribe?
(A) Mukaddam
(B) Samrath
(C) Diwan
(D) Kotwar

122. Which of the following is a recognized gotra (clan) among the Gond tribe?
(A) Chauhan
(B) Rathore
(C) Solanki
(D) Maravi

123. The "Khamb Swang" is a famous theatrical performance closely associated with which tribe?
(A) Bhil
(B) Baiga
(C) Halba
(D) Korku

124. The "Mawasi" tribe is primarily concentrated in which district of Madhya Pradesh?
(A) Jhabua
(B) Chhindwara
(C) Morena
(D) Tikamgarh

125. The concept of "Raji-Baji" in tribal societies of Madhya Pradesh refers to:
(A) Harvest celebration festival
(B) Dispute settlement by elders
(C) Traditional weekly market
(D) Marriage by mutual consent

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126. What is the traditional significance of the "Pig sacrifice" among several Madhya Pradesh tribes like the Baigas and Gonds?
(A) Celebrating child birth
(B) Honouring monsoon onset
(C) Marking formal education
(D) Appeasing ancestral spirits

127. The "Gudna" (tattooing) art is an integral part of female identity and beauty primarily in which tribe?
(A) Kol
(B) Sahariya
(C) Baiga
(D) Meena

128. The Special Development Authorities for PVTGs in Madhya Pradesh are financially supported primarily by:
(A) Article 275(1) grants from the Ministry of Tribal Affairs, GoI
(B) The World Bank
(C) Corporate Social Responsibility (CSR) funds exclusively
(D) Local Panchayat taxes

129. The traditional head of the Bharia tribal panchayat in Patalkot is called:
(A) Bhumka
(B) Padihar
(C) Mukaddam
(D) Patel

130. What is the main cause of the demographic crisis in some of the smaller PVTG groups in central India?
(A) High foreign migration
(B) Low fertility and health issues
(C) Conversion to other religions
(D) Military service enlistment

131. In the context of Madhya Pradesh tribal traditions, the term "Pendo" or "Penda" relates to:
(A) A local fermented beverage
(B) A form of shifting agriculture
(C) A tribal musical instrument
(D) A bridal dress

132. The traditional village council of the Sahariya tribe is usually convened under the shade of which tree?
(A) Banyan
(B) Peepal
(C) Neem
(D) Sal

133. The traditional "Dandari" dance is associated with which tribe during the festival of Holi?
(A) Korku
(B) Sahariya
(C) Bhil
(D) Baiga

134. Which minor tribe of Madhya Pradesh is historically known for making catechu (katha) from the Khair tree?
(A) Halba
(B) Kamar
(C) Khairwar
(D) Mawasi

135. A primary factor for the demographic decline of the Kamar tribe historically has been:
(A) Foreign urban emigration
(B) Inter-tribal warfare
(C) Habitat loss and malnutrition
(D) Periodic natural disasters

136. Which tribe performs the "Ghori" dance during marriage ceremonies?
(A) Sahariya
(B) Gond
(C) Bhil
(D) Korku

137. The Bhil tribal community heavily relies on which traditional weapon for hunting and self-defense, deeply embedded in their cultural identity?
(A) Sword and Shield
(B) Bow and Arrow
(C) Spear
(D) Blowpipe

138. The Agaria tribe historically supplied iron implements to which major tribal community in exchange for agricultural produce?
(A) Bhils
(B) Gonds

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(C) Kols
(D) Sahariyas

139. Arrange the following Particularly Vulnerable Tribal Groups (PVTGs) of Central India based on their primary geographic concentration from East to West within the Madhya Pradesh and Chhattisgarh contiguous zone:
I. Sahariya
II. Kamar
III. Bharia
IV. Baiga
Which of the following represents the correct sequence?
(A) II, IV, III, I
(B) I, III, IV, II
(C) IV, II, III, I
(D) II, III, IV, I

140. The "Bhariya" tribe's dialect, Bharnoti, has close linguistic ties with:
(A) Hindi and Marathi
(B) Bhili and Gujarati
(C) Tamil and Telugu
(D) Gondi and Bundeli

141. The traditional tribal council among the Kol tribe is known as:
(A) Kutumb
(B) Sabha
(C) Gohiya
(D) Samiti

142. "Pari" or "Bahi" in Gond society refers to their:
(A) Traditional agricultural tool
(B) Musical instrument
(C) Hunting weapon
(D) Kinship and clan system

143. Select the correct geographical sequence of tribal concentrations in Madhya Pradesh from North to South:
(A) Sahariya, Kol, Gond, Bharia
(B) Sahariya, Bharia, Kol, Gond
(C) Bharia, Sahariya, Gond, Kol
(D) Kol, Sahariya, Bharia, Gond

144. Which of the following tribes has a custom where the groom serves in the bride's house for a specific period to pay off the bride price?
(A) Gond
(B) Sahariya
(C) Kol
(D) Meena

145. Which state policy aims to mainstream tribal youth through modern education while retaining cultural ethos?
(A) Ayushman Bharat Yojana
(B) Smart City Mission
(C) CM Rise and EMRS
(D) PM Kisan Samman Nidhi

146. Identify the incorrect statement regarding the Ojha tribe:
(A) Roles as bards and musicians
(B) Livelihood from soothsaying
(C) Social equality with Raj Gonds
(D) Worship of major Gond deities

147. Which of the following tribes celebrates the "Rasnav" festival, which is related to the testing of honey?
(A) Baiga
(B) Bhil
(C) Korku
(D) Sahariya

148. Select the correct sequence of the following tribes of Madhya Pradesh arranged in descending order based on their population size (largest to smallest):
(A) Bhil, Gond, Kol, Korku
(B) Gond, Bhil, Kol, Korku
(C) Bhil, Kol, Gond, Korku
(D) Gond, Kol, Bhil, Korku

149. Arrange the traditional shifting cultivation practices according to the tribes that practice(d) them (Baiga, Bhil, Bharia) in the correct respective sequence:
I. Dahia
II. Bewar
III. Chimata
Which of the following represents the correct sequence?
(A) II, III, I
(B) I, II, III
(C) III, I, II
(D) II, I, III

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150. Identify the correct pair representing a tribal sub-group and its parent tribe:
(A) Barela - Gond
(B) Patelia - Bhil
(C) Koya - Bhil
(D) Dorla - Korku

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ANSWERS

1. (D) Dravidian
The Koya people represent a distinct sub-group of the larger Gond tribal community. Their traditional tongue belongs to the Dravidian language family, reflecting a shared linguistic ancestry with other southern Indian groups. This linguistic heritage is a crucial marker of their historical migrations and cultural evolution within the diverse tribal landscape of the central Indian region.

2. (C) Group of men
The name Korku is derived from the local language, where Koro refers to a person and Ku acts as a pluralizing suffix. Together, they signify a collective group of individuals or men. This ethnonym emphasizes the community's self-identification and social unity, which is deeply rooted in their traditional linguistic and cultural structures in central India.

3. (C) Patriarchal and exogamous
The social organization of the Gond tribe is fundamentally patriarchal, with lineage and inheritance tracing through the male line. Their marriage patterns are strictly exogamous, meaning individuals must marry outside their specific clan or phratry. These structural rules ensure social cohesion and maintain distinct kinship boundaries within the complex network of Gond sub-groups and various clan divisions.

4. (C) P-4, Q-3, R-2, S-1
Various tribes in central India worship specific deities representing their spiritual heritage. Bada Dev is the supreme deity for the Gonds, while Meghnad is central to Korku rituals. The Sahariya tribe reveres Sita, and Raja Pantha is the principal deity of the Bhils. These associations reflect the diverse mythological traditions and cultural identities of these indigenous communities.

5. (B) Patelia
The Patelia is a sub-group of the Bhil tribe that migrated from Gujarat to the Malwa region of Madhya Pradesh. Historically, they moved due to local oppression and settled into agricultural lifestyles. They maintain a distinct identity while sharing broader Bhil cultural traits, representing the dynamic history of tribal migration and settlement patterns across the western Indian landscape.

6. (B) Korku
The Mawasi tribe is traditionally identified as a branch or sub-group of the Korku people. Residing primarily in the hilly regions of central India, they share significant linguistic and cultural affinities with the main Korku body. Their classification as an offshoot highlights the internal diversity and evolutionary branches within the broader Munda-speaking tribal families of the state.

7. (B) 43
The state administration officially recognizes a specific number of tribal communities as Scheduled Tribes to ensure targeted welfare and representation. Currently, there are forty-three such notified tribes in Madhya Pradesh. This classification is vital for implementing constitutional safeguards and state-specific developmental programs designed to uplift these groups while preserving their unique cultural heritage and traditional indigenous practices.

8. (B) Agricultural and forest labor
Historically, the Kol tribe has transitioned from forest-based living to becoming a significant workforce in the agricultural and industrial sectors. Their traditional livelihood originally centered on providing labor for farming and the collection of forest produce. This shift reflects broader economic changes affecting tribal communities, where many have moved from independent forest reliance to integrated rural labor markets.

9. (B) Forest
The name Sahariya is etymologically linked to the Persian word Sahr, which translates to forest. This name aptly describes the community's historical and cultural relationship with woodland environments, as they have traditionally lived

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as forest dwellers. Their identity is deeply intertwined with the natural resources and geography of the northern regions of Madhya Pradesh, emphasizing their ancestral habitats.

10. (C) Western Jhabua-Alirajpur belt
The Bhil tribe, being the largest tribal group in the state, is predominantly concentrated in the western districts. This area, including Jhabua, Alirajpur, Dhar, and Barwani, forms their primary demographic and cultural heartland. Their presence in this belt is marked by specific social customs and festivals that distinguish the western tribal landscape from other regions of Madhya Pradesh.

11. (C) III only
The Ojha tribe is traditionally recognized as a sub-group of the Gonds, primarily performing roles as priests and diviners. While they are vital to the spiritual life of their community, they are predominantly located in the southeastern parts of the state. Claiming their concentration is in the western plains is inaccurate regarding their actual geographic distribution and habitation.

12. (C) P-3, Q-4, R-1, S-2
Gond sub-groups are traditionally organized based on their hereditary occupations. The Agarias are specialized ironsmiths, while the Ojhas serve as soothsayers and priests. The Pradhans are celebrated as musicians and bards who preserve tribal lore. Lastly, the Solahas are traditionally engaged in carpentry. This functional specialization helps maintain the internal social and economic structure of the community.

13. (A) Baiga
The Baiga tribe holds a profound spiritual connection with the saja tree, which they consider highly sacred. They believe that their principal deity, Bada Dev, resides within this tree, making it a focal point of their religious rituals. This belief underscores the deep-seated animism and nature worship that characterize the cultural and spiritual life of the Baiga people.

14. (C) Sironj area of Vidisha district
In Madhya Pradesh, the Meena community is primarily located in the Sironj region of Vidisha district. Historically recognized for their agricultural skills and high literacy rates compared to other groups, they maintain a distinct social identity. Their concentration in this specific area is the result of long-standing historical settlements and socio-political developments unique to the central state region.

15. (D) Patalkot
The Bharia tribe is famously linked to Patalkot, a deep and secluded valley located in the Chhindwara district. This geographically isolated horseshoe-shaped valley has helped the community preserve its ancient traditions and lifestyle for generations. The unique topography of Patalkot serves as a natural sanctuary, keeping the Bharia people relatively shielded from external modern influences until very recently.

16. (A) Hill
The ethnonym Gond finds its roots in the Telugu word Konda, which signifies a hill. This name reflects the historical status of the Gond people as hill dwellers across the central Indian highlands. Their identity and traditional socio-political structures were historically centered in these rugged terrains, leading to the development of several Gond kingdoms throughout the medieval history.

17. (A) Balaghat district
The Halba tribe is primarily settled in the Balaghat district of Madhya Pradesh, often near the border with Chhattisgarh. They are known for being an economically progressive and agriculturally advanced community compared to more isolated groups. Their settlement in this region is historically connected to their roles in military service and administration under various local dynasties and rulers.

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18. (A) Nishada
The Bhil tribe traces its mythological lineage to the ancient Nishada, a term found in classical Indian texts describing forest-dwelling hunters. This connection highlights their long-standing historical presence in the Indian subcontinent. Their identity as descendants of Nishada underscores their traditional expertise in archery and forest-based livelihoods, which remain central themes in their rich oral history and folklore.

19. (D) I, II and III
The Korku tribe possesses a rich cultural heritage, including their membership in the Austroasiatic language family. Their social governance is traditionally managed through village councils headed by a Patel. Culturally, they are renowned for the Khamb Swang, a traditional folk drama performed around a wooden pillar. These elements collectively define their distinct linguistic, social, and performing arts identity.

20. (A) P-3, Q-4, R-2, S-1
Tribal groups in Madhya Pradesh are concentrated in specific geographic regions. The Kol tribe is mainly found in the eastern districts of Rewa and Satna. The Baigas reside in the Dindori and Mandla areas. Sahariyas are predominantly located in the northern districts like Guna and Shivpuri, while the Korku tribe inhabits the Satura region, including Betul.

21. (C) Agaria
The Agaria tribe is traditionally known for its expertise in iron smelting and blacksmithing. They hold a deep spiritual reverence for Lohasur, the deity of iron, whom they believe resides in their smelting furnaces. This metallurgical skill is not just a livelihood but a sacred craft, deeply integrated into their mythological beliefs and unique cultural rituals across central India.

22. (B) Southern MP near Chhattisgarh border
The Dorla are a sub-group of the Gond tribe primarily found in the southern reaches of Madhya Pradesh, specifically near the Chhattisgarh border. Their location facilitates cultural and linguistic exchanges with tribes in the Bastar region. Their presence in this bordering area highlights the historical continuity of Gond populations across the administrative boundaries of these two central Indian states.

23. (D) Bhil
The Barela community is a significant sub-tribe closely linked to the broader Bhil tribal family. They share many cultural, linguistic, and social characteristics with the Bhils but maintain a distinct identity within the tribal hierarchy. Concentrated in the western and southwestern regions of Madhya Pradesh, they contribute to the internal diversity of the state's largest tribal demographic group.

24. (D) Military service and agriculture
Historically, the Halba tribe was recognized for its involvement in military service and administration under local rulers. Over time, they transitioned into becoming a settled and advanced agricultural community. This dual historical identity as soldiers and farmers distinguishes them from many other tribal groups, contributing to their relatively higher socio-economic status and successful integration into the state's agrarian economy.

25. (B) Bewar
The Baiga tribe traditionally practiced a unique form of shifting cultivation known as Bewar. This method involves clearing small forest patches and sowing seeds without using a plough, as they believe ploughing hurts Mother Earth. Although now largely restricted by forest regulations, Bewar remains a central part of their cultural identity and ancestral knowledge of forest-based agricultural techniques.

26. (D) Landowning aristocracy and governance
The Raj Gonds are historically identified as the landowning aristocracy within the Gond tribal hierarchy. They once ruled over several powerful kingdoms in central India, known as Gondwana. Their status as rulers and administrators distinguishes them from other Gond sub-groups, reflecting a past characterized by organized governance, fort building, and the maintenance of complex political and social systems.

27. (A) Bamboo crafting and forest produce collection
The Kamar tribe, a Particularly Vulnerable Tribal Group, relies heavily on traditional crafts for their survival. They are highly skilled in bamboo work, creating various baskets and mats for local trade. This craft, combined with the collection of minor forest produce, forms the backbone of their economy. Their livelihood is deeply dependent on the availability and conservation of forest resources.

28. (A) I and II only
The Bhilala community holds a high social status among tribal groups, often considering themselves superior to other Bhil sub-groups. They claim ancestral links to Rajput warriors, which is reflected in their customs and social structure. Contrary to being eastern, they are

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predominantly found in the western districts of Madhya Pradesh, where they form an influential part of tribal society.

29. (C) Sahariya
The Sahariya tribe is the only Particularly Vulnerable Tribal Group (PVTG) predominantly residing in the northern Gwalior and Chambal divisions. They have historically faced significant socio-economic challenges, including landlessness and high malnutrition. Their concentration in this specific northern belt makes them a primary focus for state-led welfare programs designed to improve health, education, and livelihood opportunities for vulnerable communities.

30. (D) Kol
The Kol tribe is historically associated with the Rewa district and the broader Vindhyan region. They trace their mythological descent from Shabari, a famous devotee mentioned in the Ramayana. This cultural link is a source of great pride for the community. Today, the Kols are a significant tribal group in eastern Madhya Pradesh, having largely transitioned into agricultural labor.

31. (C) Gond
The custom of Dudh Lautawa is a traditional marriage practice observed among the Gond tribe. It involves cross-cousin marriages, specifically marrying a daughter back into her mother's natal family. The term translates to the return of milk, symbolizing the strengthening of familial bonds and the retention of resources within the kin group. This practice highlights the community's social priorities.

32. (B) Sickle Cell Anemia
Sickle Cell Anemia is a hereditary blood disorder that is disproportionately prevalent among the tribal populations of Madhya Pradesh. This genetic condition can lead to severe health complications and high mortality rates. In response, the state government has launched specialized health initiatives and screening programs to manage the disease and provide necessary medical support to affected tribal families and individuals.

33. (B) Eastern and Southern parts
The Nahak and Andh tribes are recognized as smaller, minor tribal communities within Madhya Pradesh. They are primarily found in the eastern and southern regions of the state. While they have a smaller demographic presence compared to major tribes like the Gonds or Bhils, they contribute to the complex and diverse ethnographic tapestry that characterizes the state's tribal population.

34. (D) P-3, Q-1, R-2, S-4
Traditional tribal crafts in Madhya Pradesh are often linked to specific groups. Pithora painting is a signature art of the Bhils. Iron crafts are the hereditary domain of the Agarias. Bamboo crafts are common among the Kamar and Baiga tribes. Bell metal art, or Dhokra, is traditionally practiced by the Bharewa, who are associated with Gond sub-groups in certain regions.

35. (A) Baiga
The Baiga tribe is a Particularly Vulnerable Tribal Group (PVTG) concentrated in the Mandla, Dindori, and Balaghat districts. This region, often referred to as the Baigachak, is their ancestral home where they maintain their traditional lifestyle. Their presence in these forested highlands is central to the state's conservation and tribal welfare efforts, focusing on preserving their unique culture and medicinal knowledge.

36. (A) Widow remarriage is strictly prohibited in almost all major Madhya Pradesh tribes.
Tribal societies in Madhya Pradesh generally maintain progressive social norms regarding women compared to orthodox non-tribal rural groups. Widow remarriage is widely accepted and practiced among most tribes, rather than being prohibited. Tribal women often enjoy significant freedom in choosing partners and participate actively in economic life, particularly in forest produce collection, which grants them a valued status within the family.

37. (A) Ministers and bards
The Pradhan tribe historically served a specialized role within the Gond kingdoms as ministers, bards, and genealogists. They were responsible for maintaining the oral history of the Gond kings and performing devotional music. This symbiotic relationship meant that the Pradhans

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were the traditional keepers of Gond lore and legends, holding an esteemed social and cultural position within the wider community.

38. (D) Chhattisgarh
The Birhor and Hill Korwa are Particularly Vulnerable Tribal Groups (PVTGs) that are primarily resident in Chhattisgarh, which shares a border with Madhya Pradesh. While some individuals may be found in bordering districts of Madhya Pradesh, their main population and designated areas are in the neighbouring state. Their inclusion in regional tribal studies is due to the historical continuity across the central Indian belt.

39. (D) Dahia
The Bharia tribe, particularly those residing in the Patalkot valley, historically practiced a traditional form of shifting cultivation known as Dahia. This agricultural method involved the clearing of forest patches for seasonal crops. Like many traditional tribal farming practices, Dahia was deeply integrated into their survival strategies and cultural understanding of the forest ecosystem, though its practice is now heavily regulated.

40. (D) Patel
In the Sahariya tribe, the traditional village council or caste panchayat is typically headed by an official known as the Patel. The Patel plays a crucial role in mediating disputes, organizing communal activities, and representing the village in external matters. This governance structure ensures that the community maintains social order and adheres to its traditional laws and customs through local leadership.

41. (B) IV only
The Baiga tribe holds several unique cultural beliefs, including their identity as the earth's original inhabitants and their avoidance of the plough. They possess extensive knowledge of medicinal plants. However, while they practice clan exogamy, they do not strictly enforce endogamy at the clan level in the manner suggested, as marriage rules are designed to prevent union within the same clan.

42. (C) P-4, Q-1, R-2, S-3
Traditional tribal governance involves several specialized roles. The Mukaddam acts as the secular village headman in Gond and Baiga villages. The Kotwar serves as the village watchman and messenger. The Bhumka is the religious priest or sorcerer responsible for rituals, while the Patel generally heads the village panchayat. These roles collectively ensure the social, religious, and administrative functioning of the village.

43. (B) High vulnerability and isolation
Particularly Vulnerable Tribal Groups (PVTGs) are distinguished from general Scheduled Tribes by specific criteria like a declining population, pre-agricultural technology, and low literacy. Their defining characteristic is an extreme level of socio-economic vulnerability and geographical isolation. This classification allows the government to provide more focused and intensive developmental support to prevent the extinction of these unique communities and their cultures.

44. (D) Wealthy land-owning status
The Sahariya tribe is designated as a Particularly Vulnerable Tribal Group (PVTG) due to its severe socio-economic hardships. They typically face landlessness, high rates of malnutrition, and dependency on forest produce collection for their survival. Describing them as a wealthy land-owning group is factually incorrect, as they are among the most marginalized communities in northern Madhya Pradesh, requiring significant state assistance.

45. (C) Muria and Maria Gonds
The Ghotul is a traditional youth dormitory institution associated primarily with the Muria and Maria sub-groups of the Gond tribe. It serves as a social and educational center where young men and women learn cultural values, folklore, and social responsibilities. Although more prominent in the Bastar region, it represents a significant aspect of Gond social life and community-driven character building.

46. (B) Bhils
The Dhanka tribe is a minor tribal group found in certain parts of Madhya Pradesh, generally considered a sub-group of the larger Bhil family.

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Like other Bhil sub-communities, they share common cultural roots and linguistic traits. Their presence in the state adds to the intricate internal diversity of the Bhil people, who are spread across several districts in western central India.

47. (B) Gondi dotted and lined canvas painting
The Gond tribe is globally recognized for its unique style of painting, characterized by intricate patterns of dots and lines. These paintings often depict nature, myths, and daily life, using vibrant colors and symbolic forms. What began as traditional wall art has evolved into a famous contemporary art form, bringing international acclaim to Gond artists and preserving their rich cultural storytelling traditions.

48. (B) Service
Lamsena is a traditional marriage custom practiced by the Gond and Baiga tribes. It is a form of marriage by service where the prospective groom lives and works in the bride's household for a set period. This labor serves as a substitute for the bride price. Once the service is completed, the marriage is formalized, strengthening the bond between the two families.

49. (B) I, II and IV
PVTGs in Madhya Pradesh face significant demographic challenges, including high infant mortality and severe malnutrition, especially within the Sahariya community. Many of these groups have stagnant or declining populations, which is a primary reason for their special classification. While they still rely heavily on traditional medicine, their vulnerability stems from modern health crises and the loss of traditional dietary resources.

50. (C) P-2, Q-1, R-4, S-3
The Particularly Vulnerable Tribal Groups (PVTGs) are concentrated in specific areas. The Baigas are mostly found in the Dindori district. The Bharia tribe is famously associated with the Patalkot valley in Chhindwara. The Sahariyas are predominantly located in the Sheopur district of northern Madhya Pradesh, while the Kamar tribe resides in the bordering regions, such as Gariaband near Chhattisgarh.

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51. (D) The payment of bride price by the groom's family to the bridge's family
Dapa is a significant cultural custom among the Bhil tribe involving the payment of a bride price. In this system, the groom's family pays a sum of money or goods to the bride's family as part of the marriage agreement. This practice historically recognizes the economic and social value of women in tribal society, although it remains a subject of modern social debate.

52. (D) Bhagoria Vivah
Bhagoria is a famous traditional festival of the Bhil tribe during which a specific form of marriage by mutual consent or elopement, known as Bhagoria Vivah, can occur. The festival serves as a social gathering where young men and women meet. If they choose each other, they may elope, after which the marriage is eventually recognized by the community following traditional negotiations.

53. (C) 3
The Government of India has officially designated three tribal groups in Madhya Pradesh as Particularly Vulnerable Tribal Groups (PVTGs). These are the Baiga, the Bharia, and the Sahariya. This classification acknowledges their extreme socio-economic vulnerability and unique cultural status, ensuring they receive specialized developmental assistance and conservation-cum-development plans to protect their population and heritage from various modern threats.

54. (C) Tendu leaf
The collection of Tendu leaves is a vital economic activity for many tribal communities in Madhya Pradesh during the summer months. These leaves are used for making bidis and represent a significant source of seasonal income. The state government regulates the trade and provides various welfare schemes for leaf pluckers, highlighting the importance of minor forest produce in tribal livelihoods.

55. (A) Baigachak area communities
The Baiga Development Agency was specifically created to manage the welfare and development of the Baiga tribe within the Baigachak conservation area. This region spans parts of the Dindori and Mandla districts. The agency focuses on providing essential services like education,

healthcare, and livelihood support, tailored to the specific cultural and geographical needs of the Baiga people living there.

56. (A) Marriages cannot take place within the same Gotra.
Gotra exogamy is a fundamental rule in tribal social structures, including those in Madhya Pradesh. It dictates that individuals cannot marry within their own clan or Gotra, as members of the same Gotra are considered siblings through common ancestry. This rule prevents inbreeding and fosters social alliances between different clans, maintaining the complex kinship networks that define tribal community life.

57. (A) Loss of indigenous dialects
The preservation of tribal identity faces a major threat from the gradual loss of indigenous dialects. As younger generations increasingly adopt mainstream languages like Hindi for education and employment, many unique tribal tongues are becoming endangered. Since language is a primary carrier of oral traditions, myths, and cultural knowledge, its decline significantly impacts the overall cultural continuity of these communities.

58. (C) I, II, and IV only
The criteria for identifying Particularly Vulnerable Tribal Groups (PVTGs) include a pre-agricultural level of technology, a stagnant or declining population, and extreme economic backwardness. High formal education is not a criterion; rather, very low literacy rates are typical of these groups. These specific factors highlight their vulnerability and the need for specialized government intervention to ensure their survival and welfare.

59. (C) Chimata
In the hilly terrains of western Madhya Pradesh, the Bhil tribe historically practiced a form of shifting cultivation known as Chimata. This method involved clearing and burning forest patches on mountain slopes to prepare land for crops. While shifting cultivation has been largely replaced by settled farming due to environmental regulations, Chimata remains an important part of the Bhil people's agricultural history.

60. (B) Horseshoe
The Patalkot valley, inhabited by the Bharia tribe, is geographically unique due to its horseshoe shape. This deep depression is surrounded by steep cliffs, which historically isolated the inhabitants from the outside world. This natural formation created a unique micro-ecosystem and allowed the Bharia people to preserve their ancient customs and traditional knowledge of medicinal plants in relative seclusion.

61. (C) Making ropes from tree bark
The Birhor tribe is a nomadic or semi-nomadic group traditionally known for their skill in making ropes from the inner bark of certain forest vines and trees. This craft is a defining part of their economic life and cultural identity. As forest resources diminish, the Birhor people face significant challenges in maintaining this traditional livelihood, which is vital for their survival.

62. (A) Raj Gonds and Dhur Gonds
Social stratification within the Gond tribe typically divides them into Raj Gonds and Dhur Gonds. The Raj Gonds are the aristocratic group, historically including rulers and landowners who occupied a higher social status. In contrast, the Dhur Gonds represent the commoners, traditionally engaged in labor and small-scale farming. This division reflects historical power structures and land ownership patterns within the community.

63. (A) Chhattisgarh
The Kamar tribe is primarily concentrated in the regions of Madhya Pradesh that border Chhattisgarh. Historically known for their bamboo craft and shifting cultivation, they share strong cultural and linguistic ties with populations in the neighbouring state. Their presence in this border belt highlights the contiguous nature of tribal habitats in the central Indian forest regions regardless of modern state boundaries.

64. (C) P-2, Q-3, R-4, S-1
Tribal deities often represent different natural or social elements. Thakur Dev is regarded as the village protector, while Dulha Dev is believed to protect the hearth and ward off diseases. Bada Dev is the supreme creator residing in the saja tree, and Narayan Dev is often associated with the

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sun or fire. These deities reflect the community's deep spiritual connection to nature.

65. (A) Kodo and Kutki millets
Kodo and Kutki millets are the staple food grains for many tribal communities in central Madhya Pradesh, including the Gonds and Baigas. These small millets are resilient to local climatic conditions and are highly nutritious. Traditionally, they are consumed as a thick porridge or boiled like rice, forming a core part of the tribal diet and their agricultural heritage in the region.

66. (A) Bana
The Pradhan tribe, known as the traditional bards of the Gonds, uses a unique musical instrument called the Bana. The Bana is a stringed instrument that accompanies their recitations of epic stories, genealogies, and devotional songs. It is considered a sacred object, and the art of playing it is passed down through generations, ensuring the preservation of the community's rich oral traditions.

67. (C) Vindhyan region
The Kol tribe is predominantly found in the Vindhyan region of eastern Madhya Pradesh, specifically in districts like Rewa, Satna, and Sidhi. This area has been their ancestral home for centuries. Although many Kols have now moved into agricultural and industrial labor, their cultural roots remain deeply tied to the history and geography of this specific northern and eastern plateau belt.

68. (B) 11
To facilitate the focused development of Particularly Vulnerable Tribal Groups (PVTGs), the Madhya Pradesh government has established eleven Special Development Authorities, known as Abhikaran. These bodies are responsible for implementing specific welfare schemes, infrastructure projects, and health programs tailored to the needs of the Baiga, Bharia, and Sahariya tribes in their respective concentrated pockets across various districts.

69. (A) Gond
In certain pockets of Madhya Pradesh, some sub-groups of the Gond tribe regard the mythological figure Ravan with great reverence. They consider him an ancestor or a learned king and perform special rituals to honor him. This practice highlights the diversity of mythological interpretations within tribal cultures, where traditional narratives may differ significantly from mainstream religious versions of the Ramayana.

70. (C) Department of Tribal Affairs, MP
The Department of Tribal Affairs in Madhya Pradesh is the primary authority responsible for managing health programs aimed at eradicating sickle cell anemia among tribal populations. This department coordinates screening, provides medical counseling, and ensures that affected individuals receive necessary treatment. Their work is critical in addressing the specific genetic health challenges that disproportionately impact the state's diverse tribal communities.

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71. (B) III, IV and V
At the national level, the Kamar, Birhor, and Hill Korwa are officially recognized as Particularly Vulnerable Tribal Groups (PVTGs). While the Nahak and Andh are tribal groups, they do not hold this specific vulnerability status. The PVTG classification is reserved for communities meeting strict criteria regarding population trends and economic backwardness, ensuring they receive the highest priority for development and conservation programs.

72. (B) P-2, Q-1, R-4, S-3
Tribal festivals are central to their cultural life. Bhagoria is the major festival of the Bhils. Madai is a significant fair celebrated by the Gonds. Bidri is a traditional agricultural ritual performed by the Baigas, while the Meghnad Fair is an important religious event for the Korku tribe. These celebrations reflect the unique spiritual beliefs and social traditions of each community.

73. (D) Exogamy within the community
In Madhya Pradesh's tribal societies, the functional role of the Gotra system is to enforce exogamy. This ensures that individuals do not marry within their own clan, as clan members are considered descendants of a common ancestor. This practice promotes social integration between different groups and maintains the internal logic of the tribal kinship system, which is essential for community harmony.

74. (C) Gond
Among the groups listed, the Gond tribe is not classified as a Particularly Vulnerable Tribal Group (PVTG), whereas the Baiga, Sahariya, and Bharia are. While the Gonds are a major tribal group with various sub-groups facing challenges, they do not meet the specific criteria of extreme isolation and stagnant population required for PVTG status. This distinction is important for government policy and funding.

75. (D) Carpentry
The Solahas are a specific sub-group of the Gond tribe who were traditionally engaged in carpentry. Like other occupational sub-groups within the Gond social hierarchy, their identity is tied to their hereditary craft. This specialization allowed the broader Gond community to be self-sufficient, with different sub-groups providing essential services such as metalwork, music, and woodworking within their traditional village economies.

76. (D) Dul Dul Ghodi
The Dul Dul Ghodi is a traditional folk dance predominantly performed by the Sahariya tribe during festive occasions and marriages. In this dance, performers use a dummy horse made of bamboo and cloth, moving to the rhythm of local musical instruments. This vibrant performance is a signature element of Sahariya culture, reflecting their unique artistic traditions in northern Madhya Pradesh.

77. (D) Gonds (Murias/Madias)
The Muria and Maria sub-groups of the Gond tribe are famously associated with the Ghotul, a traditional youth dormitory institution. Although more prominently observed in the bordering Bastar region of Chhattisgarh, these institutions or similar social structures have historically existed among Gond populations in southern Madhya Pradesh. They serve as important centers for social education and the transmission of traditional cultural values.

78. (D) Munda (Austroasiatic)
The Hill Korwa, a Particularly Vulnerable Tribal Group, speak a language that belongs to the Munda or Austroasiatic linguistic family. This linguistic connection links them to other Munda-speaking tribes across central and eastern India. Their language is a vital part of their identity, although like many tribal tongues, it faces pressure from more dominant regional languages in the modern era.

79. (A) V only
The Bharia tribe of Patalkot is a recognized PVTG that speaks the Bharnoti dialect and maintains close cultural ties with the Gonds. While they inhabit a deep valley, they do not typically practice terrace farming on mountain peaks as their primary agriculture. Their traditional methods involve seasonal cultivation within the valley basin, often utilizing the unique local ecology for their survival.

80. (D) P-2, Q-1, R-4, S-3
Each major tribe in Madhya Pradesh has its own linguistic tradition. The Bhils speak Bhili, while the Gonds primarily use Gondi. The Korku tribe belongs to the Munda language family and speaks Korku. The Sahariyas use a dialect called Sahariyi, which shows significant influence from Indo-Aryan languages like Hindi and Braj due to their location in northern Madhya Pradesh.

81. (C) South-western border districts
The Dhanka tribe is a minor tribal group primarily concentrated in the southwestern border districts of Madhya Pradesh, such as Khargone and Barwani. They share many cultural similarities with the Bhils and are often found in areas where tribal populations overlap with the neighbouring states of Maharashtra and Gujarat. Their geographic location influences their linguistic and social customs.

82. (A) Primitive Tribal Groups
Before being renamed as Particularly Vulnerable Tribal Groups (PVTGs) in 2006, these communities were officially known as Primitive Tribal Groups (PTGs). The name change was intended to use more sensitive language while continuing to highlight the extreme socio-economic vulnerability and unique developmental needs of these specific tribal communities compared to the broader Scheduled Tribe population in India.

83. (D) Dindori
The Baiga Chak is a specially designated area for the conservation and development of the Baiga tribe, primarily located in the Dindori

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district. This region was historically set aside to protect the traditional lifestyle and culture of the Baigas, particularly their unique agricultural practices. It remains a focal point for government programs aimed at preserving the heritage of this Particularly Vulnerable Tribal Group.

84. (C) Agricultural and industrial wage labor
The Kol tribe has undergone a significant economic transition from being traditional forest dwellers to their current status as a major source of agricultural and industrial wage labor. This shift is particularly evident in the eastern districts of Madhya Pradesh, where many Kols work in farms, mines, and factories. This transition reflects the broader challenges of assimilation and economic survival faced by many tribes.

85. (C) It is a percussion-based folk dance of the Korku tribe.
The Chatkora dance is a traditional folk performance of the Korku tribe. It is characterized by the use of small wooden percussion instruments that produce a rhythmic clicking sound, accompanying the dancers' movements. This dance is typically performed during festivals and social gatherings, serving as a vibrant expression of Korku cultural identity and their rich tradition of rhythmic music.

86. (B) Gohia
In the Kol tribal community, the traditional head of the village council or panchayat is known as the Gohia. The Gohia holds a respected position and is responsible for settling local disputes and managing the community's social affairs. This traditional leadership role helps the Kol people maintain their internal social cohesion and adhere to their ancestral customs even as they assimilate into broader society.

87. (B) Fire (Agni) and Iron (Loha)
The Agaria tribe identifies its origin closely with fire and iron, reflecting their hereditary occupation as ironsmiths. They believe that their ancestors were born from the flames of a furnace and hold the deity Lohasur in high regard. This mythological connection to fire and iron is central to their identity, influencing their rituals, social status, and traditional metallurgical crafts.

88. (A) I, II, III and IV only
The Baiga tribe is known for its deep dependence on forests, its extensive tattoo culture, and its performance of the Pardhoni dance. They also traditionally serve as priests for the Gond tribe. However, they do not trace their ancestry to the Aryans; instead, they are considered one of the oldest indigenous groups of central India, with a distinct non-Aryan heritage.

89. (B) Tadvi / Patel
Under the PESA Act and traditional systems, the head of a Bhil village is commonly referred to as the Tadvi or Patel. The Tadvi holds significant authority in village governance, mediating disputes and representing the community. This role is often hereditary and remains central to the socio-political life of the Bhil people, ensuring the continuation of their traditional legal and social systems.

90. (A) Baiga
The Baiga tribe is renowned for its exceptional knowledge of traditional herbal medicine. Many Baigas serve as indigenous healers, known as Gunias, providing medical care to their own community and neighbouring groups. Their deep understanding of forest flora and its medicinal properties is a vital part of their cultural heritage and continues to be a subject of interest for ethno-botanical studies.

91. (B) Conserving sacred groves and recognizing medicinal flora
The Baiga tribe's biodiversity knowledge is demonstrated through their traditional practice of conserving sacred groves and their ability to identify and use hundreds of medicinal plants. This indigenous knowledge system has historically helped them live sustainably within the forest ecosystem. Their conservation practices are based on spiritual beliefs that prohibit over-exploitation, making them natural guardians of the region's rich biological diversity.

92. (C) Gond
Among the major tribes of Madhya Pradesh, the Gond community often exhibits significant matriarchal influence. In many Gond households, women hold substantial decision-making power and play a key role in economic activities. While the society is technically patriarchal in lineage,

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the high status and freedom granted to women in Gond culture distinguish it from more restrictive traditional social systems found elsewhere.

93. (C) Landlessness and rain-fed farming
The socio-economic vulnerability of the Sahariya tribe is primarily rooted in widespread landlessness and a dependency on rain-fed agriculture. Many Sahariyas work as casual laborers on other people's lands, making them highly vulnerable to economic fluctuations and seasonal droughts. This lack of secure assets, combined with environmental factors, is a major driver of poverty and malnutrition within the community.

94. (C) Extreme marginalization and loss of traditional bamboo resources
A critical welfare challenge for the Kamar tribe is their extreme marginalization resulting from the loss of traditional bamboo resources. As forests are depleted or restricted, their primary livelihood of bamboo crafting is threatened. This loss of economic foundation, combined with geographical isolation, makes the Kamar one of the most vulnerable tribal groups, requiring focused efforts to provide alternative livelihoods and resource access.

95. (B) Bhilalas
The Bhilalas, an influential sub-group of the Bhil tribe, famously trace their lineage to the soldiers of Maharana Pratap who sought refuge in the hilly terrains of western Madhya Pradesh. This claim to Rajput ancestry is a core part of their identity and is reflected in their social hierarchy and customs. They often hold a higher social status compared to other Bhil sub-groups.

96. (B) Statement I is correct but Statement II is incorrect.
The Kol tribe has indeed lost much of its traditional language and culture through long-standing assimilation with mainstream rural society. However, they were not traditionally Sanskrit speakers; their linguistic roots belong to the Munda or Austroasiatic family. The process of cultural change has seen them adopt regional dialects like Bagheli and Hindi while gradually losing their distinct indigenous linguistic characteristics over several centuries.

97. (D) Deities worshipped (Devs)
In Gond society, the clan or Gotra system is often categorized by the number of deities (Devs) worshipped. Clans are grouped into phratries based on whether they worship four, five, six, or seven gods. This numerical classification determines marriage rules, as individuals must marry outside their phratry. This unique system provides a structured way to manage kinship and prevent intra-clan unions.

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98. (A) Alirajpur
Alirajpur district holds the distinction of having the highest percentage of tribal population relative to its total population in Madhya Pradesh. This western district is a heartland for the Bhil and Bhilala communities. The high concentration of tribal people in this area significantly shapes the local culture, economy, and politics, making it a focal point for tribal-centric governance and developmental policies.

99. (B) Marriage by forced intrusion by the woman into the man's house
Paithu or Hath Vivah is a unique form of marriage found among certain tribes like the Baigas and Gonds. In this practice, a woman forcibly enters the house of the man she wishes to marry and refuses to leave until she is accepted. This tradition represents an unconventional but socially recognized way for a woman to assert her choice in marriage within these tribal communities.

100. (C) Strict caste-like hierarchies and barter systems at local haats
Inter-tribal relations in Madhya Pradesh are often maintained through informal social hierarchies and economic interactions at local weekly markets, known as haats. These markets serve as crucial social hubs where different tribes trade forest produce and crafts through barter or cash. These interactions foster a sense of regional community while maintaining the distinct social boundaries and traditional identities of each specific tribe.

101. (A) Both A and R are true and R is the correct explanation of A.
Tribal women in Madhya Pradesh generally enjoy a higher social and economic status compared to women in orthodox non-tribal societies. This is

because they participate actively in economic life and have more freedom in choosing marriage partners. The practice of bride price also reflects their valued status within the family, making the economic and social reasons directly responsible for their relatively higher standing.

102. (A) P-1, Q-2, R-3, S-4
Tribal dances are specific to various communities in Madhya Pradesh. Karma is performed by the Baiga and Gond tribes. Dahka is a traditional dance of the Kol tribe. Gendi is a unique stilt dance performed by the Gonds, and Thaapti is a vibrant rhythmic dance associated with the Korku tribe. These performances are integral to their festive celebrations and cultural heritage.

103. (B) Sahariya
The search for employment, or Rojgar Ki Talash, is a major socio-economic challenge for the Sahariya tribe, leading to high rates of seasonal migration. Due to landlessness and the depletion of forest resources in their home regions, many Sahariyas migrate to nearby towns or states to work as agricultural or construction laborers. This migration often impacts their health, education, and overall community stability.

104. (D) The groom paying a bride price to the bride's family
Chalanvivah, or regular marriage, among many Madhya Pradesh tribes involves the payment of a bride price by the groom's family to the bride's parents. This practice is a traditional way of compensating the bride's family for the loss of a productive member. It emphasizes the economic importance of women in tribal households and remains the most common form of marriage across various tribal groups.

105. (C) Cultural documentation and governance
Preserving tribal identity in the modern world is best achieved through cultural documentation and ensuring traditional governance through systems like the PESA Act. By recording tribal languages, myths, and arts, and empowering their traditional village councils, the state can help these communities maintain their unique identity while they participate in the benefits of modern development without being forced to assimilate completely.

106. (B) Baiga
The Baiga tribe considers Nanga Baiga as their primary mythological ancestor. According to their lore, Nanga Baiga and Nanga Baigin were the first human beings created by the supreme deity. This belief is central to their identity and explains their deep spiritual connection to the earth and their traditional role as the guardians of the forest and its ancient biological secrets.

107. (A) An advanced agrarian tribe
While the Halba tribe has a history of rebellion in the Bastar region, those residing in Madhya Pradesh are primarily identified as an advanced agrarian community. They are known for being economically more stable and socially integrated compared to other tribal groups. Their success in agriculture and their historical role in local administration have contributed to their relatively higher socio-economic standing in the state.

108. (A) Basketry and bamboo craft
Historically, the Kamar tribe has been renowned for its exceptional skill in basketry and bamboo crafts. They produce a wide variety of functional items from bamboo, which they trade in local markets. This craft is more than just a livelihood; it is a vital part of their cultural identity, though it is currently threatened by environmental degradation and restrictions on forest access.

109. (A) Both A and R are true and R is the correct explanation of A.
The Bharia tribe in Patalkot has successfully retained its unique culture largely due to the geographic isolation of their home. The deep, horseshoe-shaped valley made it very difficult for outsiders to reach the community for centuries. This natural barrier acted as a protective shield, allowing the Bharia people to maintain their traditional lifestyle and indigenous knowledge far longer than other groups.

110. (C) High literacy and landholding
The Meena tribe, once stigmatized under the colonial Criminal Tribes Act, is now recognized in Madhya Pradesh for its high literacy rates and significant landownership. They have successfully transitioned into modern society while maintaining their tribal identity. Their progress in education and agriculture has made them one of the more influential and

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economically stable tribal communities in the regions where they are settled.

111. (D) Sahariya
A public health officer addressing infant mortality and malnutrition in the Sheopur district would primarily be targeting the Sahariya tribe. This community is a Particularly Vulnerable Tribal Group (PVTG) that faces severe health crises in this specific northern region. Their high rates of malnutrition and susceptibility to diseases like tuberculosis make them the most critical target for specialized state-sponsored health and nutritional interventions.

112. (B) High incidence of malnutrition and tuberculosis
The demographic crisis among PVTGs like the Sahariyas is primarily caused by high rates of malnutrition and infectious diseases such as tuberculosis. These health issues lead to high mortality rates and impact the overall population growth. Addressing these underlying health concerns is essential for the survival of these vulnerable communities and is a major focus of the state's targeted tribal welfare policies.

113. (C) Bhilala
Within the social hierarchy of the Bhil tribe, the Bhilala sub-group is considered to be at the top. They often view themselves as superior to other Bhils, a status they link to their claimed Rajput ancestry. This social distinction is visible in their customs, marriage patterns, and leadership roles within the community, making them a dominant sub-group in the western tribal regions.

114. (B) Priest and native healer
In the Bhil community, the Padihar traditionally serves as a priest and native healer. They are responsible for performing religious rituals and using their knowledge of herbal medicines to treat various ailments. The Padihar holds a respected spiritual position, acting as a mediator between the community and the divine, and is essential for the spiritual and physical well-being of the village.

115. (D) Korku - Mahadeo
The Korku tribe holds Lord Mahadeo (Shiva) in high reverence, and he is considered one of their principal traditional deities. Their religious life involves several rituals and stories associated with Mahadeo, reflecting a blend of indigenous beliefs and broader Hindu influences. This spiritual connection is a defining part of Korku cultural identity and is celebrated through various festivals and sacred community gatherings.

116. (D) External cultural assimilation
The isolated lifestyle of the Bharia people in the Patalkot valley has historically protected them from external cultural assimilation. Their geographic seclusion allowed them to maintain their ancient traditions, dialect, and social practices without significant influence from the outside world. This preservation of their unique heritage is why they are of great interest to anthropologists and are protected as a Particularly Vulnerable Tribal Group.

117. (D) Conservation-cum-Development (CCD) Plans
PVTGs receive specialized support through Conservation-cum-Development (CCD) Plans, which differ from the standard Tribal Sub-Plan applied to general Scheduled Tribes. These plans are specifically designed to address the extreme vulnerability of PVTGs by focusing on their unique needs in health, education, and habitat conservation. This targeted approach ensures that the most at-risk communities receive the necessary resources for their survival and sustainable growth.

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118. (A) Both A and R are true and R is the correct explanation of A.
The Baiga tribe traditionally avoided the use of the plough because of their spiritual belief that it would hurt Mother Earth. They saw the act of ploughing as equivalent to scratching the breast of their sacred mother, which they considered a sinful act. This belief dictated their reliance on shifting cultivation (Bewar) and reflects their deep-seated respect and animistic relationship with the environment.

119. (A) Article 342
Article 342 of the Indian Constitution empowers the President, after consultation with the Governor of a state, to notify specific communities as Scheduled Tribes. This constitutional provision is the legal basis for the recognition of tribes, enabling them to access various safeguards and

benefits. Any subsequent changes to the list of Scheduled Tribes must be made through an act of Parliament.

120. (A) It recognized community rights over minor forest produce.
The Forest Rights Act (FRA) of 2006 significantly impacted tribal economics by recognizing their community rights over minor forest produce (MFP). This allows tribes to legally collect, use, and sell forest resources like Tendu leaves and mahua, which were previously controlled by the state. This empowerment has provided tribal communities with a more secure livelihood and greater control over their traditional forest resources.

121. (A) Mukaddam
The Mukaddam is the highest authority in the traditional justice system of the Baiga tribe at the village level. He serves as the primary decision-maker in disputes and oversees the functioning of the village council. This leadership role is essential for maintaining social order and ensuring that the community's traditional laws and values are upheld in daily life and conflict resolution.

122. (D) Maravi
Maravi is a recognized Gotra or clan among the Gond tribe. Like other Gond clans, the Maravi Gotra is an exogamous unit, meaning its members must marry into different clans to maintain social and biological diversity. The Gotra system is a fundamental part of Gond identity, helping to organize the community's complex social relations and traditional marriage practices across the central Indian region.

123. (D) Korku
The Khamb Swang is a famous traditional theatrical performance associated with the Korku tribe. It is performed around a wooden pillar (Khamb) and involves music, dance, and storytelling, often depicting mythological themes. This folk drama is a major cultural event for the community, serving as a medium for artistic expression and the reinforcement of their shared cultural values and traditional history.

124. (B) Chhindwara
The Mawasi tribe is primarily concentrated in the Chhindwara district of Madhya Pradesh. Often considered an offshoot of the Korku tribe, they share similar cultural and linguistic traits. Their presence in this hilly region adds to the rich tribal diversity of the district, which is also home to the Bharia and Gond communities, making it a significant area for ethnographic study.

125. (D) Marriage by mutual consent
In many tribal societies of Madhya Pradesh, Raji-Baji refers to a form of marriage by mutual consent. This system allows the couple to choose each other and agree to marry, after which the families eventually formalize the union according to traditional customs. This practice reflects the relative social freedom and agency that young men and women often enjoy in tribal marriage decisions.

126. (D) Appeasing ancestral spirits
The tradition of pig sacrifice among tribes like the Baigas and Gonds is primarily performed to appease ancestral spirits or local deities. These rituals are believed to bring protection, ensure good harvests, and maintain the community's spiritual well-being. Such practices are deeply rooted in their animistic beliefs, where honoring ancestors and natural spirits is vital for a prosperous and harmonious life.

127. (C) Baiga
Tattooing, known as Gudna, is an integral part of the cultural identity and aesthetic of Baiga women. They are among the most heavily tattooed tribal groups in the world, with specific patterns representing their clan, status, and beauty. These tattoos are believed to be the only ornaments that accompany a person after death, making them a sacred and permanent part of their identity.

128. (A) Article 275(1) grants from the Ministry of Tribal Affairs, GoI
Special Development Authorities for PVTGs in Madhya Pradesh are primarily funded through grants under Article 275(1) of the Indian Constitution, provided by the Ministry of Tribal Affairs. These funds are specifically earmarked for the welfare and developmental needs of the Scheduled Tribes, with a focus on improving infrastructure, healthcare, and education for the

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most vulnerable communities like the Baiga, Bharia, and Sahariya.

129. (D) Patel
The traditional head of the Bharia tribal panchayat in the Patalkot valley is known as the Patel. He is responsible for managing the village's internal affairs, resolving disputes, and representing the community in dealings with the outside world. This traditional leadership structure has been vital in maintaining social order within the secluded valley and preserving the tribe's unique cultural heritage over many generations.

130. (B) Low fertility and health issues
The demographic crisis in some smaller PVTG groups is largely driven by low fertility rates and prevailing health issues like malnutrition and infectious diseases. These factors contribute to a stagnant or even declining population, which is a major concern for the government. Targeted health interventions and improved nutritional support are critical for ensuring the long-term survival of these small and vulnerable tribal communities.

131. (B) A form of shifting agriculture
The terms Pendo or Penda refer to a traditional form of shifting agriculture practiced by certain tribal groups in central India, including some sub-groups of the Gonds. This method involves clearing forest land for seasonal cultivation. While largely curtailed today due to forest protection laws, it remains a significant historical part of their traditional economy and their deep cultural understanding of forest cycles.

132. (C) Neem
The Sahariya tribe traditionally convenes its village council meetings under the shade of a Neem tree. This practice reflects their connection to nature and the use of local natural landmarks as community gathering spaces. The village council, led by the Patel, uses these meetings to discuss social issues, settle disputes, and make important decisions affecting the life of the community in northern Madhya Pradesh.

133. (A) Korku
The Dandari dance is a traditional folk dance associated with the Korku tribe, specifically performed during the festival of Holi. Dancers use sticks (dandas) to create rhythmic sounds and movements, celebrating the arrival of spring. This energetic and colorful performance is a key part of the community's festive traditions, bringing together people of all ages to celebrate their shared cultural heritage.

134. (C) Khairwar
The Khairwar tribe is historically known for the specialized craft of extracting catechu, or katha, from the heartwood of the Khair tree. Their name itself is derived from the tree they traditionally utilize. Although their traditional occupation has faced challenges due to forest regulations and commercial competition, it remains the defining historical and cultural marker of this community in eastern Madhya Pradesh.

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135. (C) Habitat loss and malnutrition
The demographic decline of the Kamar tribe has been primarily attributed to the loss of their natural habitat and chronic malnutrition. As the forests they depend on for bamboo and food are depleted, their traditional way of life and health have suffered significantly. These environmental and social factors have led to their status as a Particularly Vulnerable Tribal Group, requiring urgent state-led developmental and nutritional support.

136. (A) Sahariya
The Ghori dance is a traditional marriage dance performed by the Sahariya tribe. Performers often use a dummy horse and dance to the beat of drums and other local instruments, celebrating the groom's wedding procession. This lively performance is a hallmark of Sahariya festivities, showcasing their unique musical and dance traditions which are often influenced by the cultural landscape of northern Madhya Pradesh.

137. (B) Bow and Arrow
The bow and arrow is the traditional weapon of the Bhil tribe, deeply embedded in their history and cultural identity. Historically used for hunting and self-defense, it remains a symbolic and practical part of their heritage. The Bhils' expertise in archery is legendary, often cited in ancient Indian literature, and continues to be celebrated in their folklore and during traditional community festivals.

138. (B) Gonds
Historically, the Agaria tribe, as specialized ironsmiths, maintained a close economic relationship with the Gond tribe. They supplied the Gond farmers and hunters with essential iron tools and weapons in exchange for agricultural produce and other forest resources. This symbiotic relationship was a key part of the traditional village economy in central India, ensuring that both communities could meet their specific needs.

139. (A) II, IV, III, I
The geographic distribution of PVTGs from east to west in the central Indian belt starts with the Kamar on the Chhattisgarh border. Moving west, the Baiga are found in Dindori and Mandla, followed by the Bharia in the Chhindwara district. Finally, the Sahariya are located in the northwestern districts like Sheopur and Guna, completing the regional sequence from the eastern to the northern-western borders.

140. (D) Gondi and Bundeli
The Bharnoti dialect, spoken by the Bharia tribe of Patalkot, shows significant linguistic ties with both Gondi and Bundeli. This reflecting their historical interactions with the surrounding Gond populations and the influence of the regional Bundelkhandi-speaking communities. This linguistic blend is a testament to the community's long-standing presence and its social and economic exchanges within the diverse linguistic landscape of central Madhya Pradesh.

141. (C) Gohiya
The traditional village council of the Kol tribe is known as the Gohiya. This body plays a central role in managing the community's internal affairs, resolving social disputes, and maintaining traditional customs. Led by the village headman, the Gohiya ensures that the Kol people remain socially cohesive even as they face the challenges of modernization and integration into the broader state agricultural economy.

142. (D) Kinship and clan system
In Gond society, terms like Pari or Bahi refer to their intricate kinship and clan systems. These systems organize the community into various exogamous units, which are essential for determining marriage alliances and social responsibilities. Understanding these clan structures is vital for navigating Gond social life, as they define the relationships and boundaries between different families and phratries within the broader tribal group.

143. (A) Sahariya, Kol, Gond, Bharia
The geographic concentration of these tribes from north to south begins with the Sahariyas in the northern Chambal and Gwalior divisions. Moving south, the Kols are found in the northeastern Vindhyan region. Further south, the Gonds inhabit the central highlands and Narmada valley, while the Bharia tribe is located in the southern district of Chhindwara, specifically in the isolated Patalkot valley.

144. (A) Gond
The Gond tribe practices a traditional form of marriage by service, where the groom works in the bride's home for a specified period. This practice, often called Lamsena, allows the groom to fulfill the requirement of a bride price through his labor. It is a socially respected way to formalize a marriage and build a strong relationship between the groom and his new in-laws.

145. (C) CM Rise and EMRS
The Madhya Pradesh government aims to mainstream tribal youth through specialized educational initiatives like CM Rise schools and Eklavya Model Residential Schools (EMRS). These institutions provide modern, high-quality education while also incorporating elements of tribal culture and heritage. The goal is to equip tribal students with the skills needed for contemporary success while fostering a strong sense of pride in their indigenous identity and cultural roots.

146. (C) Social equality with Raj Gonds
The Ojha tribe, a sub-group of the Gonds, traditionally serves as soothsayers, diviners, and priests. While they are integral to the community's religious life, they do not hold social equality with the Raj Gonds, who are the landowning aristocratic group. This internal social hierarchy within the Gond tribe reflects historical differences in status, wealth, and traditional roles that continue to influence their social structure.

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147. (A) Baiga
The Rasnav festival is a unique traditional celebration of the Baiga tribe, primarily related to the ritual testing and consumption of new honey. It is celebrated with great joy every few years, reflecting the community's deep connection to forest resources. This festival is an occasion for social gathering, music, and dance, highlighting the Baiga people's traditional knowledge of the forest and their spiritual respect for its bounty.

148. (A) Bhil, Gond, Kol, Korku
The tribal population distribution in Madhya Pradesh is led by the Bhil community, which is the most numerous group in the state. They are followed by the Gonds, who possess a significant presence in the central regions. The Kol and Korku tribes follow in descending order of their respective total population numbers within the state's borders, according to the most recent official census data.

149. (A) II, III, I
Shifting cultivation is known by different names among various tribes in Madhya Pradesh. The Baiga tribe traditionally refers to it as Bewar. For the Bhil tribe, the practice is called Chimata, particularly when performed in hilly areas. The Bharia tribe uses the term Dahia for their traditional farming. These names reflect the unique cultural and linguistic associations each community has with their ancestral agricultural methods.

150. (B) Patelia - Bhil
The Patelia is a recognized sub-group of the Bhil tribe, primarily found in the Malwa region of western Madhya Pradesh. They migrated from Gujarat and have largely transitioned into a settled agricultural lifestyle while maintaining their Bhil heritage. This identification is a key part of the state's tribal ethnography, illustrating the internal diversity and the historical migration patterns within the larger Bhil tribal family.

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CHAPTER 05
Tribal Welfare Programs and Schemes

1. What was the primary cause for the introduction of the Tribal Sub-Plan (TSP) strategy by the Government of India?
(A) To strictly isolate tribal populations from mainstream development to preserve pristine forest culture.
(B) To merge tribal areas into urban administrative units for faster industrial and commercial growth.
(C) To eliminate the role of state governments in tribal affairs and centralize all welfare funding.
(D) To ensure that funds for tribal welfare are proportionate to population and prevented from diversion.

2. What is the most appropriate description of the primary objective of Eklavya Model Residential Schools in Madhya Pradesh?
(A) To provide basic literacy and numeracy skills to adult tribal populations in forest clusters.
(B) To train tribal youth exclusively in traditional forest-based handicrafts and ancient weaving.
(C) To enable ST students to access quality higher education and competitive employment opportunities.
(D) To serve as specialized juvenile correction centers and reformatories for wayward tribal youth.

3. Which of the following districts in Madhya Pradesh is not fully covered under the Schedule V areas?
(A) Jhabua
(B) Alirajpur
(C) Bhopal
(D) Mandla

4. Select the correct sequence of steps involved in the disbursement of Post-Matric Scholarships to tribal students in Madhya Pradesh through the MPTAAS portal.
(A) Institutional verification → Direct Benefit Transfer (DBT) → Registration on MPTAAS → Aadhaar seeding
(B) Direct Benefit Transfer (DBT) → Institutional verification → Aadhaar seeding → Registration on MPTAAS
(C) Registration on MPTAAS → Aadhaar seeding of bank account → Institutional verification → Direct Benefit Transfer (DBT)
(D) Aadhaar seeding → Direct Benefit Transfer (DBT) → Institutional verification → Registration on MPTAAS

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5. Identify the incorrect statement regarding the implementation of the Tribal Sub-Plan in Madhya Pradesh.
(A) The TSP funds are allocated in proportion to the ST population of the state.
(B) TSP funds are equally distributed among all districts regardless of their tribal population.
(C) Article 275(1) of the Constitution provides grants-in-aid for implementing TSP schemes.
(D) Special Central Assistance (SCA) is provided as an additive to the State TSP.

6. The Pre-Matric Scholarship scheme for ST students in Madhya Pradesh generally covers students studying in which classes?
(A) Classes 1 to 5
(B) Classes 9 and 10
(C) Classes 11 and 12
(D) Undergraduate courses

7. Which department in Madhya Pradesh is primarily responsible for the overall administration and execution of tribal welfare schemes?
(A) Department of Rural Development
(B) Department of Tribal Affairs
(C) Department of Social Justice and Disabled

Persons Welfare
(D) Department of Backward Classes Welfare

8. What is the standard minimum land requirement mandated by the Ministry of Tribal Affairs for establishing an Eklavya Model Residential School?
(A) 5 acres
(B) 15 acres
(C) 30 acres
(D) 50 acres

9. Which of the following is not a standard facility provided to ST students in Ashram Schools of Madhya Pradesh?
(A) Provision of multiple sets of free school uniforms and prescribed textbooks.
(B) Provision of a monthly cash allowance for direct family support.
(C) Provision of free residential accommodation and nutritionally balanced daily meals.
(D) Provision of basic primary healthcare and modern sports and physical training facilities.

10. In Madhya Pradesh, which agency is the nodal authority for monitoring the allocation and expenditure of funds under the Tribal Sub-Plan?
(A) State Planning Commission
(B) Ministry of Finance
(C) Tribal Affairs Department
(D) State Tribal Advisory Council

11. Arrange the following hierarchy of tribal hostel facilities in Madhya Pradesh from the most localized level to the highest level:
1. Divisional Level Excellence Hostels
2. Village/Panchayat Level Ashram Hostels
3. District Level Hostels
4. Block Level Hostels
(A) 1, 3, 4, 2
(B) 4, 2, 3, 1
(C) 2, 3, 4, 1
(D) 2, 4, 3, 1

12. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Five Year Plans)
P. First Five Year Plan
Q. Fifth Five Year Plan
R. Sixth Five Year Plan
S. Eighth Five Year Plan
List II: (Development in Tribal Sub-Plan History)
1. Modified Area Development Approach (MADA) introduced
2. Concept of Tribal Sub-Plan (TSP) formally introduced
3. Community Development Projects initiated in tribal areas
4. Primitive Tribal Group (PTG) micro-projects expanded
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-1, Q-4, R-3, S-2
(D) P-4, Q-1, R-2, S-3

13. Identify the correct pair regarding the funding pattern for Eklavya Model Residential Schools (EMRS).
(A) Capital Cost - 100% borne by the Central Government
(B) Recurring Cost - 100% borne by the State Government
(C) Teacher Salaries - Funded by international NGOs
(D) Maintenance - Deducted from student scholarships

14. A village in Madhya Pradesh has an ST population of 60%. According to Tribal Sub-Plan (TSP) guidelines, which of the following approaches is most appropriate for its administrative and financial planning?
(A) It should be excluded from TSP and placed under urban development funds.
(B) It can only receive funds through non-governmental organizations.
(C) It qualifies to be part of an Integrated Tribal Development Project (ITDP).
(D) It must be merged with an adjoining non-tribal block for fund allocation.

15. Identify the correct statement regarding the MPTAAS portal used in Madhya Pradesh.
(A) A central government portal used exclusively for tracking international tribal tourism trends.
(B) A system for physical cash distribution of scholarship amounts directly at block offices.
(C) A portal restricted to overseas scholarship

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applicants and high-level research grants.
(D) MP Tribal Affairs Automation System for end-to-end processing of beneficiary schemes.

16. Under which Article of the Indian Constitution are the Scheduled Areas in Madhya Pradesh designated, requiring specific tribal welfare administration?
(A) Article 244(1)
(B) Article 243(D)
(C) Article 275(1)
(D) Article 330

17. Which nodal state department directly manages and oversees the functioning of Ashram Schools in tribal sub-plan areas of Madhya Pradesh?
(A) Tribal Affairs Department
(B) Department of Higher Education
(C) Department of Technical Education
(D) Women and Child Development Department

18. Which of the following is the odd one out regarding the core objectives of the Tribal Sub-Plan?
(A) Privatization of tribal forest lands for industrial expansion
(B) Socio-economic development of Scheduled Tribes
(C) Protection of tribes against exploitation
(D) Narrowing the gap in development between tribals and non-tribals

19. Read the following statements about Ashram Schools for tribal children in Madhya Pradesh:
I. They are residential schools functioning primarily up to the primary and middle school levels.
II. They aim to provide a conducive learning environment away from remote, inaccessible forest areas.
III. They charge a high monthly tuition fee to sustain their infrastructure.
IV. Boarding, lodging, and study materials are provided free of cost to the ST students.
Which of the above statements is/are incorrect?
(A) I and II only
(B) III only
(C) II and IV only
(D) I, III, and IV

20. Read the following statements regarding Eklavya Model Residential Schools (EMRS):
I. They aim to provide quality middle and high-level education to ST students in remote areas.
II. EMRS is solely funded by the respective State Governments without Central assistance.
III. Capacity of each school is generally 480 students with equal seats for boys and girls.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

21. Which of the following students is generally an exception and not eligible for the Post-Matric Scholarship for ST students?
(A) A student currently pursuing a recognized medical degree at a state-run health institution.
(B) A student studying technical trades in a government Industrial Training Institute (ITI).
(C) A student pursuing a second postgraduate degree in the same discipline already completed.
(D) A student enrolled in a recognized distance education program from a certified university.

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22. During which Five Year Plan was the Tribal Sub-Plan (TSP) strategy introduced in India to ensure proportional fund allocation for tribal development?
(A) Third Five Year Plan
(B) Fourth Five Year Plan
(C) Fifth Five Year Plan
(D) Sixth Five Year Plan

23. Read the following two statements and choose the correct option:
Statement I: An Integrated Tribal Development Project (ITDP) under TSP is formed where the ST population is 50 percent or more in a block.
Statement II: Modified Area Development Approach (MADA) pockets require a minimum of 10,000 total population with 50 percent ST population.
(A) Both Statement I and Statement II are correct

(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

24. Read the following two statements and choose the correct option:
Statement I: Ashram Schools primarily focus on primary and upper primary education in remote tribal areas.
Statement II: Eklavya Model Residential Schools (EMRS) focus on providing quality education from Class VI to XII.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

25. Under the revised guidelines, an Eklavya Model Residential School (EMRS) is to be set up in every block that has:
(A) More than 20% ST population and at least 10,000 tribal persons
(B) More than 30% ST population and at least 15,000 tribal persons
(C) More than 50% ST population and at least 20,000 tribal persons
(D) More than 70% ST population and at least 25,000 tribal persons

26. Select the correct statement regarding the renaming of the tribal welfare department in Madhya Pradesh.
(A) It was renamed from Tribal Affairs to Scheduled Tribe Welfare in 2020 to focus on social security.
(B) It was merged with the Rural Development Department in 2018 to streamline block administration.
(C) It was renamed as the Directorate of Indigenous Peoples in 2022 to align with global terms.
(D) It was renamed from Tribal Welfare to Tribal Affairs to reflect a shift from welfare to empowerment.

27. What is the annual family income limit for Scheduled Tribe students to be eligible for the Post-Matric Scholarship Scheme in Madhya Pradesh (as per recent national norms)?
(A) Rs. 1.0 Lakh
(B) Rs. 2.5 Lakhs
(C) Rs. 6.0 Lakhs
(D) Rs. 8.0 Lakhs

28. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option from the choices given below:
Assertion (A): Funds allocated under the Tribal Sub-Plan (TSP) are generally non-lapsable and cannot be diverted to other sectors.
Reason (R): The government aims to ensure that financial resources meant for tribal development are strictly utilized for their socio-economic upliftment.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Ashram schools in Madhya Pradesh are typically established to cater to students of which academic levels?
(A) Post-graduate level only
(B) Primary and Middle school levels
(C) Higher secondary and College levels
(D) Exclusively for pre-primary (Anganwadi) levels

30. Which specific sub-scheme under the Tribal Sub-Plan (TSP) focuses on the highly vulnerable tribal communities in Madhya Pradesh like the Baigas and Sahariyas?
(A) Cluster Development Scheme for enhancing agricultural output.
(B) MADA Pockets Scheme for infrastructure in small tribal settlements.
(C) Pradhan Mantri Adarsh Gram Yojana for model village creation.
(D) Conservation-cum-Development (CCD) Plan for PVTGs.

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31. Which of the following competitive examinations is primarily targeted by the Akanksha Yojana for ST students in Madhya Pradesh?
(A) State Patwari Examination
(B) Panchayat Secretary Examination
(C) National Eligibility cum Entrance Test (NEET)
(D) Police Constable Examination

32. Which of the following is the odd one out among the typical activities undertaken by a Van Dhan Vikas Kendra?
(A) Collection and primary processing of Tamarind
(B) Large-scale mechanized mining of coal
(C) Packaging and branding of Mahua products
(D) Value addition of Honey and Amla

33. What is the primary intended cause-and-effect relationship of establishing extensive tribal hostel networks in Madhya Pradesh?
(A) Increasing hostel capacity leading to higher levels of migration of tribal youth to neighboring states.
(B) Providing free residential facilities near schools to reduce the high dropout rates among ST students.
(C) Causing a significant and rapid decrease in the traditional cultural preservation of tribal communities.
(D) Building new hostels resulting directly in a measurable increase in agricultural output in tribal villages.

34. Read the following statements regarding Pradhan Mantri Van Dhan Yojana (PMVDY) in tribal areas of Madhya Pradesh:
I. It is an initiative targeting livelihood generation for tribal gatherers.
II. TRIFED is the nodal agency at the national level for this scheme.
III. It focuses on setting up Van Dhan Vikas Kendras for value addition.
IV. It discourages tribal participation in forest resource management.
Which of the above statements is/are incorrect?
(A) I and II only
(B) IV only
(C) II and III only
(D) III and IV only

35. Under the Madhya Pradesh government's overseas scholarship scheme for STs, roughly how many students are targeted to be sent abroad annually?
(A) 5 students
(B) 10 to 50 students (varies as per budget allocation)
(C) 1000 students
(D) 5000 students

36. What is the most appropriate description of the core philosophy of the Pradhan Mantri Van Dhan Yojana?
(A) Transforming tribal gatherers into entrepreneurs through value addition of forest wealth.
(B) Shifting entire tribal populations from remote forests to designated industrial development zones.
(C) Banning the extraction of all forest produce to protect the local ecology and wildlife habitats.
(D) Replacing traditional tribal handicrafts with modern plastic goods to improve living standards.

37. The "Excellence Girls Hostels" scheme in Madhya Pradesh is specifically aimed at:
(A) Providing residential coaching facilities for meritorious tribal girl students at major headquarters.
(B) Providing safe urban accommodation and transit facilities for working tribal women.
(C) Housing families of displaced tribal women from protected national park forest areas.
(D) Providing temporary shelter and medical observation for pregnant tribal women.

38. Under the Pradhan Mantri Van Dhan Yojana guidelines, a typical Van Dhan Vikas Kendra (VDVK) is constituted by bringing together how many tribal Self Help Groups (SHGs)?
(A) 5 SHGs
(B) 15 SHGs
(C) 50 SHGs
(D) 100 SHGs

39. Which of the following items is legally not classified as a Minor Forest Produce (MFP) under the Forest Rights Act?
(A) Bamboo

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(B) Tendu Leaves
(C) Honey
(D) Timber

40. A tribal student in Madhya Pradesh wishes to enroll in the state-sponsored free coaching for UPSC Civil Services. Which fundamental eligibility criterion must the student meet?
(A) Holding a Ph.D. degree from a recognized central or state university in a relevant subject.
(B) Having successfully qualified for the UPSC Civil Services Main examination in previous years.
(C) Being a permanent resident of a major metropolitan city located outside the state boundaries.
(D) Possessing a valid ST certificate and meeting the prescribed family income limit.

41. Select the correct sequence of the TRIFED value chain process for Minor Forest Produce.
(A) Gathering → Primary processing at VDVK → Retail marketing via Tribes India → Wholesale to middlemen
(B) Gathering → Primary processing at VDVK → Branding and Packaging → Retail marketing via Tribes India
(C) Retail marketing via Tribes India → Gathering → Branding and Packaging → Primary processing at VDVK
(D) Branding and Packaging → Gathering → Retail marketing via Tribes India → Primary processing at VDVK

42. Read the following statements regarding the Akanksha Scheme in Madhya Pradesh:
I. It provides free coaching to tribal students for national level competitive exams.
II. It covers preparation for exams like JEE, NEET, and CLAT.
III. Beneficiaries must belong to the Scheduled Tribe category.
IV. The scheme only operates in the Bhopal district.
V. Selected students are provided free boarding and lodging during the coaching period.
Which of the above statements is/are correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, III, IV, and V

43. Which of the following is a correct pair regarding the implementation of Van Dhan Vikas Kendras in Madhya Pradesh?
(A) Nodal Department at National Level - Ministry of Rural Development and Land Resources.
(B) State Nodal Agency - MP State Minor Forest Produce Cooperative Federation.
(C) Primary Beneficiaries - Urban Below Poverty Line (BPL) families in municipal corporations.
(D) Central Implementing Agency - NITI Aayog for Aspirational District monitoring and evaluation.

44. Identify the incorrect statement regarding the Overseas Scholarship Scheme for tribal students in Madhya Pradesh.
(A) It provides financial assistance for tuition fees, living expenses, and airfare.
(B) The scholarship is generally awarded for pursuing Master's and Ph.D. level courses abroad.
(C) Candidates must have secured admission in a recognized foreign university prior to final selection.
(D) It is applicable for pursuing undergraduate (Bachelor's) courses in any field.

45. Which central ministry is responsible for launching and overseeing the Pradhan Mantri Van Dhan Yojana?
(A) Ministry of Environment, Forest and Climate Change
(B) Ministry of Rural Development
(C) Ministry of Tribal Affairs
(D) Ministry of Micro, Small and Medium Enterprises

46. Identify the correct statement concerning the tribal boys and girls hostels in Madhya Pradesh.
(A) Requiring students to pay at least 50% of the daily boarding cost from their own pocket.
(B) Providing free boarding and lodging to ensure the academic retention of ST students.
(C) Establishing hostels only in non-scheduled urban areas to promote city integration.
(D) Limiting admission strictly to those students

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47. Identify the correct statement regarding the MP State Minor Forest Produce (Trade & Development) Cooperative Federation.
(A) Functions as a private corporate body strictly regulating the timber and furniture trade.
(B) Functions as the apex body for procurement and trade of nationalized MFPs like Tendu leaves.
(C) Functions solely to manage agricultural crop procurement like wheat and paddy for the state.
(D) Functions as a transitional board that was dissolved after the implementation of the Forest Rights Act.

48. Which of the following expenses is generally not covered under the state's free coaching schemes (like Akanksha) for tribal students?
(A) Payment of comprehensive tuition fees to the affiliated coaching institute.
(B) Purchase of personal motorized vehicles for student transportation.
(C) Provision of residential boarding and nutritionally balanced lodging expenses.
(D) Acquisition of essential study materials, reference books, and digital resources.

49. Read the following statements regarding the Minor Forest Produce (MFP) Support Price Scheme:
I. It aims to ensure fair and remunerative prices to MFP gatherers.
II. It protects tribal gatherers from exploitation by middlemen.
III. The Minimum Support Price (MSP) for MFPs is declared by the Ministry of Agriculture.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

50. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option from the choices given below:
Assertion (A): Van Dhan Vikas Kendras (VDVKs) play a crucial role in enhancing the livelihood of tribal gatherers in Madhya Pradesh.
Reason (R): VDVKs provide skill upgradation and capacity building for the value addition of Minor Forest Produce (MFP).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

51. Read the following two statements and choose the correct option:
Statement I: The Pradhan Mantri Van Dhan Yojana operates as a Centrally Sponsored scheme with 100% funding from the Central Government.
Statement II: The scheme utilizes the existing network of Self-Help Groups (SHGs) for ground-level implementation.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

52. What is the definition of PETC in the context of tribal welfare in Madhya Pradesh?
(A) Primary Education and Tribal Centers
(B) Post-Employment Training Camps
(C) Primitive Economy Transformation Councils
(D) Pre-Examination Training Centres

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53. What is the typical maximum family income limit for an ST student to be eligible for the Overseas Scholarship Scheme in Madhya Pradesh (as per standard state and national norms)?
(A) Rs. 2.5 Lakhs per annum
(B) Rs. 5.0 Lakhs per annum
(C) Rs. 6.0 Lakhs per annum
(D) No specific family income limit applies

54. The 'Charan Paduka Scheme' in Madhya Pradesh is specifically associated with providing

selected under PMAY-G are first provided residential plots by the state government under the Mukhyamantri Awasiya Bhu-adhikar Yojana in Madhya Pradesh.
Statement II: PMAY-G funds can be used to purchase agricultural land for farming purposes.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

101. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (PVTG Groups)
P. Sahariya
Q. Baiga
R. Bharia
S. Gond (Major tribe in this region)
List II: (Prominent District/Region)
1. Sheopur / Gwalior region
2. Dindori / Mandla region
3. Chhindwara (Patalkot)
4. Betul / Hoshangabad region
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-3, R-2, S-4

102. Read the following statements regarding the provisions of the Pradhan Mantri Awas Yojana - Gramin (PMAY-G) implemented in tribal areas of Madhya Pradesh:
I. Minimum 60% of the target is earmarked for SC/ST households.
II. Unit assistance of Rs. 1.30 lakh is provided in hilly/difficult/IAP areas.
III. The house design can be adapted to suit local tribal socio-cultural practices.
IV. Beneficiaries must repay the assistance amount with 5% interest within 10 years.
Which of the above statements is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

103. Which of the following is the odd one out regarding the methods used to electrify extremely remote and inaccessible tribal hamlets in Madhya Pradesh where grid extension is not feasible?
(A) Solar micro-grids
(B) Standalone solar photovoltaic systems
(C) Biomass gasifier plants
(D) Mega Nuclear Power Plants

104. Identify the incorrect statement regarding water and sanitation programs in tribal villages.
(A) Tribal areas suffering from high fluoride content in groundwater are prioritized for piped supply.
(B) Gram Panchayats play a central role in the operation and maintenance of water infrastructure.
(C) Greywater management is a key component of SBM(G) Phase II implementation in tribal villages.
(D) Handpumps have been completely banned and uprooted in all tribal areas.

105. Which of the following is NOT one of the three recognized Particularly Vulnerable Tribal Groups (PVTGs) in Madhya Pradesh?
(A) Baiga
(B) Bharia
(C) Korku
(D) Sahariya

106. Which three communities are the primary beneficiaries of the Aahar Anudan Yojana in Madhya Pradesh?
(A) Bhil, Gond, Korku
(B) Baiga, Bharia, Sahariya
(C) Kol, Panika, Pardhan
(D) Oraon, Munda, Santhal

107. How many Integrated Tribal Development Projects (ITDPs) are there in Madhya Pradesh (as per standard TSP structure)?
(A) 11
(B) 31
(C) 52
(D) 89

108. Identify the correct pair regarding convergence schemes provided alongside PMAY-G to tribal beneficiaries.

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(C) Ayushman Bharat - Scheme exclusively for providing free spectacles to tribal elders.
(D) Nikshay Poshan Yojana - Provides nutritional support and medical kits for leprosy patients.

63. Identify the correct statement regarding TRIFED's capacity building initiatives in Madhya Pradesh.
(A) Conducting training programs for tribal artisans to upgrade skills and align with market trends.
(B) Providing direct monthly cash pensions to all registered tribal gatherers in forest circles.
(C) Restricting tribal artisans from selling their traditional products on any private e-commerce platforms.
(D) Focusing its sole institutional function on the construction of all-weather roads in tribal villages.

64. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option from the choices given below:
Assertion (A): The Janani Suraksha Yojana (JSY) has significantly reduced maternal mortality in tribal areas of Madhya Pradesh.
Reason (R): JSY provides a conditional cash transfer to pregnant women to incentivize institutional deliveries instead of unsafe home deliveries.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

65. Under placement-linked skill training schemes in tribal areas of Madhya Pradesh, what is the primary indicator of success for a training batch?
(A) The percentage of trained youth who secure wage employment or self-employment.
(B) The total number of textbooks and educational manuals distributed to each student.
(C) The specific amount of financial stipend paid to the candidates during the training period.
(D) The total size and physical infrastructure of the training building located in the block.

66. A pregnant woman belonging to a BPL tribal family in Mandla gives birth in a government hospital. Which of the following schemes can she concurrently benefit from, alongside JSY, for maternity benefit and wage loss compensation in Madhya Pradesh?
(A) Mukhyamantri Shramik Seva (Prasuti Sahayata) Yojana
(B) Mukhyamantri Kanya Vivah Yojana
(C) Lado Abhiyan
(D) Tejaswini Yojana

67. In which year was the Tribal Cooperative Marketing Development Federation of India (TRIFED) established?
(A) 1975
(B) 1987
(C) 1999
(D) 2006

68. In the context of the National Health Mission in tribal areas, what does ASHA stand for?
(A) Auxiliary Social Health Assistant
(B) Accredited Social Health Activist
(C) Association of State Health Administrators
(D) Accredited Surgical and Health Agent

69. The Government of India, along with the Madhya Pradesh State Government, has set a target to completely eliminate Sickle Cell Anaemia by which year?
(A) 2030
(B) 2047
(C) 2050
(D) 2070

70. Which of the following individuals would be the odd one out and generally ineligible to be a regular voting member of a Large Sized Adivasi Multi-Purpose Society (LAMPS) in a scheduled area?
(A) A tribal farmer holding agricultural land within the designated area of the local society.
(B) A tribal woman engaged in the collection of Tendu leaves and other minor forest produce.
(C) A corporate industrialist residing in a major

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(A) It is caused by the chronic consumption of contaminated water from deep forest streams.
(B) It is a direct result of malnutrition caused by the adoption of modern agricultural practices.
(C) The sickle cell trait historically provided a survival advantage against severe malaria in forests.
(D) It is caused by prolonged exposure to toxic minerals found in heavy industrial and mining areas.

85. To address the lack of physical healthcare infrastructure in inaccessible tribal terrains of Madhya Pradesh, the government extensively uses Mobile Medical Units (MMUs). What is a prominent MMU scheme in the state known as?
(A) Sanjeevani Rath
(B) Mukhyamantri Swasthya Vahan
(C) Deendayal Chalit Aspatal
(D) Dhanvantari Mobile Clinic

86. Which of the following is an exception and NOT a function performed by TRIFED in the tribal economy?
(A) Managing the retail marketing of tribal art and handicrafts across various platforms.
(B) Managing land acquisition for mining in Schedule V areas.
(C) Implementing the Minimum Support Price (MSP) for Minor Forest Produce (MFP) scheme.
(D) Promoting comprehensive capacity building and skill development for emerging tribal entrepreneurs.

87. What is the standard cash assistance amount provided to a pregnant woman from a rural tribal area in Madhya Pradesh for an institutional delivery under the Janani Suraksha Yojana (JSY)?
(A) Rs. 1,000
(B) Rs. 1,400
(C) Rs. 5,000
(D) Rs. 6,000

88. Read the following statements regarding skill development programs in Madhya Pradesh:
I. Mukhyamantri Kaushal Samvardhan Yojana
II. Eklavya Training Centers
III. DDU-GKY (Deen Dayal Upadhyaya Grameen Kaushalya Yojana)
IV. ITIs in Tribal Blocks
V. PM-KISAN
Which of the above are actively utilized for skill development and vocational training of tribal youth in Madhya Pradesh?
(A) I, III, IV, and V
(B) I, II, III, and IV
(C) II, III, IV, and V
(D) I, II, IV, and V

89. In which year was the comprehensive State Sickle Cell Mission launched in Madhya Pradesh, starting from Jhabua and Alirajpur, to screen and manage the disease in tribal communities?
(A) 2011
(B) 2015
(C) 2021
(D) 2023

90. A tribal youth in Alirajpur has completed a course in an ITI. Under the National Apprenticeship Promotion Scheme (NAPS) convergence, what benefit can they receive?
(A) On-the-job training in industry with a stipend partly reimbursed by the government.
(B) Provision of free agricultural land for farming in a non-tribal district of the state.
(C) Automatic selection for a direct government job without any interview or examination.
(D) Granting of a lifetime pension to the youth without any requirement for future employment.

91. Financial assistance provided for house construction under PMAY-G in plain tribal areas (compared to hilly/difficult areas) is:
(A) Rs. 1,00,000
(B) Rs. 1,20,000
(C) Rs. 1,50,000
(D) Rs. 2,00,000

92. What is the minimum population norm for connecting unconnected habitations with all-weather roads under PMGSY in Schedule V (Tribal) areas?
(A) 100 persons

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(A) Acting as legal agents for private money lenders to recover debts from local tribal populations.
(B) Printing and issuing local village-level currency to bypass the national banking system.
(C) Facilitating the sale of ancestral tribal land to commercial banks for industrial development.
(D) Linking members with District Central Cooperative Banks (DCCBs) for short and medium-term loans.

79. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Sickle Cell Anaemia Control Program)
P. Sickle Cell Anaemia
Q. Target group for screening
R. Diagnostic method
S. Carrier State
List II: (Details)
1. Sickle Cell Trait (HbAS)
2. Genetic blood disorder prevalent in certain tribal populations
3. HPLC (High Performance Liquid Chromatography) / Electrophoresis
4. 0 to 40 years of age in tribal communities
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-2, S-4

80. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Health Parameters/Schemes)
P. IMR and MMR
Q. National Health Mission (NHM)
R. ASHA Worker
S. MMU (Mobile Medical Unit)
List II: (Context in MP's Tribal Areas)
1. Provides outreach healthcare services in remote tribal haats and villages
2. Historically higher in tribal blocks compared to the state average
3. Umbrella scheme for strengthening rural healthcare infrastructure
4. Frontline health worker acting as a bridge between the community and health centers
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

81. Under maternal health schemes in tribal areas, ASHAs are provided an incentive under JSY for which specific activity?
(A) Conducting the medical delivery process independently at the pregnant woman's home.
(B) Providing various homeopathic medicines and natural supplements to the newborn infant.
(C) Ensuring antenatal care and accompanying the pregnant woman for institutional delivery.
(D) Registering the entire family for various housing and land distribution schemes of the state.

82. What does the acronym LAMPS stand for in the context of tribal cooperative societies in Madhya Pradesh?
(A) Large Sized Adivasi Multi-Purpose Societies
(B) Local Area Marketing and Procurement Societies
(C) Limited Agriculture and Marketing Public Societies
(D) Livelihood and Micro-finance Promotional Societies

83. In Madhya Pradesh, agencies like CRISP (Centre for Research and Industrial Staff Performance) collaborate with the Tribal Affairs Department primarily for:
(A) Distributing food rations and essential household items to families in remote blocks.
(B) Organizing large-scale cultural festivals and traditional music competitions across the state.
(C) Managing wildlife conservation projects and environmental protection in national park zones.
(D) Providing high-end technical and vocational skill training to tribal youth.

84. What is the cause-and-effect reason for the high prevalence of the sickle cell gene in specific tribal populations of Madhya Pradesh over centuries?

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metropolitan city like Mumbai.
(D) A marginal tribal artisan residing within the jurisdiction and contributing to the local economy.

71. Read the following statements regarding nutrition interventions under Poshan Abhiyan in tribal blocks of Madhya Pradesh:
I. Provision of Take-Home Ration (THR) for pregnant women and young children.
II. Hot cooked meals at Anganwadi centers.
III. Complete replacement of traditional tribal diets with imported packaged foods.
Which of the above statements represent actual nutrition interventions?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

72. Arrange the typical structure of Tribal Cooperative Societies in Madhya Pradesh from the grassroots level to the state level:
1. Apex Level (MP State MFP Federation)
2. Primary Level (LAMPS / Primary Forest Produce Cooperative Societies)
3. District/Regional Level (District Unions)
(A) 1, 3, 2
(B) 2, 3, 1
(C) 3, 2, 1
(D) 2, 1, 3

73. Which vector-borne disease control program receives special focus under NHM in the tribal-dominated districts of eastern and southern Madhya Pradesh (like Mandla, Dindori, Balaghat)?
(A) National Dengue and Chikungunya Eradication Program.
(B) National Cholera and Water-borne Disease Control Program.
(C) National Rabies and Zoonotic Disease Control Program.
(D) National Malaria Elimination Programme.

74. Identify the incorrect statement regarding the Mukhyamantri Kaushal Samvardhan Yojana in the context of tribal youth in Madhya Pradesh.
(A) It provides free-of-cost skill training to eligible youth.
(B) Special batches and residential facilities are often provisioned for tribal candidates.
(C) The scheme restricts tribal candidates to training only in traditional agriculture.
(D) It aims to improve employability by aligning courses with National Skills Qualifications Framework (NSQF).

75. Identify the correct statement regarding "Maternity Waiting Homes" (Prasuti Pratikshalaya) in tribal blocks of Madhya Pradesh.
(A) Centers where tribal women are taught traditional methods of midwifery and herbal medicine.
(B) Specialized isolation wards for pregnant women suffering from various contagious diseases.
(C) Facilities where children are kept under supervision while their mothers work in the fields.
(D) Facilities for temporary stay for women from remote areas before their expected delivery date.

76. Through which retail outlet brand does TRIFED primarily market the handicrafts and value-added MFPs produced by tribal artisans of Madhya Pradesh?
(A) Bharat Shilp
(B) Van Dhan Mart
(C) Khadi India
(D) Tribes India

77. Which of the following is an incorrect statement regarding the management of Sickle Cell Anaemia under the Madhya Pradesh state program?
(A) Screened individuals are given genetic counseling to prevent marriages between two carriers.
(B) Patients with the disease are provided free blood transfusions and medications like Hydroxyurea.
(C) Color-coded cards are distributed to individuals based on their carrier or diseased status.
(D) The disease can be permanently cured in adults through standard antibiotics.

78. How do LAMPS facilitate credit disbursement to tribal members in Madhya Pradesh?

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(B) 250 persons
(C) 500 persons
(D) 1000 persons

93. Identify the correct statement regarding the production and supply of Take-Home Ration (THR) under the supplementary nutrition program in Madhya Pradesh.
(A) Imported in finished form entirely from various foreign multinational food companies.
(B) Manufactured and distributed solely by the central Food Corporation of India (FCI) network.
(C) Produced and supplied by decentralized women Self-Help Groups (SHGs) setting up plants.
(D) The distribution of all forms of THR has been entirely discontinued in tribal districts.

94. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Administrative Models)
P. ITDP
Q. MADA Pockets
R. Clusters
S. PVTG Micro Projects
List II: (Demographic Criteria)
1. Population of 5,000 with 50% ST
2. Population of 10,000 with 50% ST
3. Block/Tehsil level units with >50% ST population
4. Targeted plans for highly vulnerable specific tribes regardless of rigid population size
(A) P-3, Q-2, R-1, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

95. Under the Swachh Bharat Mission (Grameen), what is the financial incentive provided to eligible tribal households for the construction of an Individual Household Latrine (IHHL)?
(A) Rs. 10,000
(B) Rs. 12,000
(C) Rs. 15,000
(D) Rs. 20,000

96. The special micro-project agency for the development of the Bharia tribe (Bharia Development Agency) is primarily focused in which geographical area of Madhya Pradesh?
(A) Baigachak (Dindori)
(B) Patalkot (Chhindwara)
(C) Karahal (Sheopur)
(D) Bhimpur (Betul)

97. Under the Aahar Anudan Yojana in Madhya Pradesh, what monthly financial assistance is provided to the female head of families belonging to Particularly Vulnerable Tribal Groups (PVTGs) to improve their nutritional status?
(A) Rs. 500
(B) Rs. 1,000
(C) Rs. 1,500
(D) Rs. 2,000

98. The 'Saubhagya' (Pradhan Mantri Sahaj Bijli Har Ghar Yojana) scheme ensured that:
(A) Every willing un-electrified household in tribal villages gets a subsidized electricity connection.
(B) Only large commercial shops in tribal blocks are eligible for new electricity connections.
(C) All tribal households are provided with free modern air conditioners and electric heaters.
(D) Electricity is supplied 24x7 exclusively for agricultural pumps and industrial installations.

99. What is the most direct cause-and-effect relationship of improving road connectivity (PMGSY) in remote tribal areas of Madhya Pradesh?
(A) Causing an immediate and drastic drop in local literacy rates and school attendance.
(B) Improving access to markets, increasing tribal incomes, and facilitating health/education services.
(C) Resulting in the complete and total abandonment of agriculture by the tribal populations.
(D) Restricting the entry of any government officials or social workers into the tribal villages.

100. Read the following two statements and choose the correct option:
Statement I: Landless tribal beneficiaries

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shoes, slippers, and water bottles to the gatherers of which forest produce?
(A) Mahua flowers
(B) Lac
(C) Tendu leaves
(D) Sal seeds

55. A standard Van Dhan Vikas Kendra consists of roughly how many tribal gatherers as members?
(A) 50
(B) 150
(C) 300
(D) 1000

56. In Madhya Pradesh, some tribal hostels are specifically linked with institutions designed for children of laborers. What are these institutions called?
(A) Shramik Awasiya Vidyalayas
(B) Navodaya Vidyalayas
(C) Kendriya Vidyalayas
(D) Kasturba Gandhi Balika Vidyalayas

57. In the context of the PMVDY, what does "value addition" of Minor Forest Produce mean?
(A) Processing, refining, and packaging raw produce to increase its market value.
(B) Selling raw produce to authorized middlemen at a fixed higher price for resale.
(C) Adding specific synthetic chemicals to preserve the produce indefinitely for export.
(D) Exchanging raw forest produce for manufactured electronic goods in nearby urban markets.

58. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Scholarship/Support Schemes)
P. Pre-Matric Scholarship
Q. Akanksha Scheme
R. Overseas Scholarship
S. Aawas Sahayata Yojana
List II: (Primary Beneficiaries)
1. ST students preparing for JEE/NEET
2. ST students in classes 9 and 10
3. ST students studying in rented accommodations
4. ST students pursuing Masters/Ph.D. abroad
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

59. Which Minor Forest Produce accounts for the highest procurement value and volume by the state cooperative federation in Madhya Pradesh?
(A) Sal Seeds
(B) Harra
(C) Tendu Leaves
(D) Chironji

60. Read the following two statements and choose the correct option:
Statement I: Beneficiaries of the Overseas Scholarship scheme are often required to sign a bond agreeing to return to India after completing their studies.
Statement II: The scholarship amount is disbursed entirely as a cash prize before the student leaves India, without any progress tracking.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

61. What is the primary function of LAMPS in the tribal areas of Madhya Pradesh?
(A) Providing higher education and research loans exclusively to students studying in foreign countries.
(B) Managing law and order and judicial proceedings within tribal villages through local councils.
(C) Providing a single-window service for credit, inputs, and marketing of agricultural/forest produce.
(D) Conducting annual population censuses and demographic surveys in extremely remote and forest areas.

62. Identify the correct pair regarding health schemes in tribal areas of Madhya Pradesh.
(A) Janani Express - Free transportation for pregnant women to health centers.
(B) Dastak Abhiyan - Focuses on the complete eradication of adult blindness in rural areas.

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(A) Toilet construction - Swachh Bharat Mission (Grameen)
(B) Drinking Water - PMGSY
(C) Electricity connection - PM-KISAN
(D) LPG connection - Ayushman Bharat

109. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Phases/Schemes of Rural Road Connectivity)
P. PMGSY Phase I
Q. PMGSY Phase III
R. Mukhyamantri Gram Sadak Yojana
S. LWE Road Connectivity Project
List II: (Objectives in MP)
1. Connecting habitations with population <250 in tribal areas
2. Providing all-weather connectivity to eligible unconnected habitations
3. Improving strategic roads in Naxal-affected tribal blocks (e.g., Balaghat)
4. Consolidation and upgradation of existing through routes and major rural links
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

110. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Rural Electrification Schemes)
P. DDUGJY (Deen Dayal Upadhyaya Gram Jyoti Yojana)
Q. Saubhagya Scheme
R. Mukhyamantri Krishik Jyoti Yojana
S. PM-KUSUM
List II: (Specific Focus in MP)
1. Free or highly subsidized agricultural pump connections
2. Separation of agriculture and non-agriculture feeders in rural areas
3. Solarizing agriculture pumps in remote areas
4. Universal household electrification (last mile connectivity)
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

111. Identify the incorrect statement regarding the micro-projects for PVTG communities in Madhya Pradesh.
(A) Eleven special micro-project agencies have been constituted for the development of PVTGs.
(B) Conservation-cum-Development (CCD) plans are prepared specifically for their holistic progress.
(C) Health, nutrition, and habitat development are considered the priority sectors in these projects.
(D) PVTG families are charged higher taxes to fund their own development micro-projects.

112. Under PMAY-G in tribal areas, how many days of unskilled wage employment are provided to the beneficiary for house construction through convergence with MGNREGA?
(A) 50 days
(B) 90 or 95 days (depending on plain/hilly area)
(C) 150 days
(D) 200 days

113. What is the national target year (which Madhya Pradesh also aligns with) to achieve "Har Ghar Jal" under the Jal Jeevan Mission?
(A) 2022
(B) 2024
(C) 2026
(D) 2030

114. In the context of tribal administration in Madhya Pradesh, what does ITDP stand for?
(A) International Tribal Development Program
(B) Integrated Tribal Development Project
(C) Independent Tribal District Panchayat
(D) Intensive Training for Disabled Persons

115. Under Madhya Pradesh's specific energy welfare schemes, BPL SC/ST domestic consumers are often provided electricity at highly subsidized flat rates or waivers. Which scheme covers subsidized electricity for low-income domestic users?
(A) Mukhyamantri Yuva Swarozgar Yojana
(B) Pradhan Mantri Fasal Bima Yojana
(C) Mukhyamantri Medhavi Vidyarthi Yojana
(D) Mukhyamantri Sambal Yojana

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uniforms.
(C) Non-tribal farmers residing in tribal districts who are engaged in commercial cash crop cultivation.
(D) Micro-credit for tribal youth seeking small loans for equipment and working capital for small businesses.

130. Identify the correct statement regarding the MP State Rural Livelihood Mission (MPSRLM) in tribal blocks.
(A) Focusing on the systematic dismantling of existing tribal women Self-Help Groups in the region.
(B) Promoting women SHGs to enable access to micro-credit, capacity building, and livelihoods.
(C) Providing direct permanent government jobs to all members of a registered Self-Help Group.
(D) Operating strictly within urban municipal corporation areas and avoiding rural tribal blocks.

131. Which traditional community practice in the tribal district of Jhabua (Madhya Pradesh) is celebrated as a massive success story for voluntary water conservation and land reclamation?
(A) Ghotul
(B) Halma
(C) Bhagoria
(D) Madai

132. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Types of Forest Rights under FRA, 2006)
P. Individual Forest Right (IFR)
Q. Community Forest Right (CFR)
R. Habitat Right
S. Right to protect and manage
List II: (Definitions)
1. Right given specifically to PVTGs for their traditional customary territories
2. Right to hold and live in the forest land for habitation or self-cultivation
3. Right to ownership, access to collect, use, and dispose of minor forest produce
4. Right to conserve any community forest resource for sustainable use
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-1, S-3

NODIA

133. In the context of e-governance in tribal areas of Madhya Pradesh, what role do Common Service Centers (CSCs) play?
(A) They provide localized access points for digital delivery of various government services to tribals.
(B) They function as traditional village courts for resolving civil and criminal legal disputes.
(C) They serve as purely physical grain storage and distribution centers for the public network.
(D) They are established as military outposts for the protection of state borders and forests.

134. Where is the renowned Madhya Pradesh Tribal Museum located, which plays a key role in promoting and preserving tribal cultural heritage?
(A) Indore
(B) Gwalior
(C) Bhopal
(D) Jabalpur

135. Under which Constitutional provision does the Government of India provide Special Central Assistance to the State of Madhya Pradesh for meeting the costs of specific tribal welfare and administration schemes?
(A) Article 280
(B) Article 356
(C) Article 275(1)
(D) Article 370

136. Which is a correct statement regarding extra provisions for ST displacement and rehabilitation?
(A) A Tribal Development Plan must be prepared for settling land rights and providing livelihoods.
(B) Displaced ST families are not entitled to any form of land-for-land compensation or grants.
(C) Scheduled Tribe families automatically lose their ST status upon being physically displaced.

package for displaced tribal families in Madhya Pradesh?
(A) Provision of a newly constructed house or substantial financial housing assistance.
(B) Payment of a monthly subsistence allowance for a designated and fixed period of time.
(C) Financial assistance for building a cattle shed and for the transportation of all belongings.
(D) Guarantee of a Group 'A' gazetted government job for every family member.

124. Which of the following organizations is the odd one out as it is a government entity, whereas the others are prominent socio-religious or civil society NGOs working in tribal welfare?
(A) Vanvasi Kalyan Ashram, a socio-religious organization focused on tribal education and health.
(B) Tribal Research and Development Institute (TRI).
(C) Ramakrishna Mission, an international spiritual organization engaged in various welfare activities.
(D) Ekal Vidyalaya Foundation, which operates one-teacher schools in extremely remote rural areas.

125. A tribal women's SHG in Mandla wants to start a business. Which of the following economic activities is most appropriate and commonly supported by government livelihood programs in that region?
(A) Establishing a heavy steel manufacturing and smelting plant within the tribal block.
(B) Importing, assembling, and distributing the latest models of smartphones to local markets.
(C) Launching a commercial airline service to connect remote tribal villages with international hubs.
(D) Non-Timber Forest Produce (NTFP) processing like Mahua and Kodo-Kutki packaging.

126. Read the following two statements and choose the correct option:
Statement I: The rugged and forested topography of tribal districts like Dindori and Alirajpur acts as a significant challenge in the delivery of infrastructure schemes.
Statement II: The administrative cost of delivering services in highly dispersed tribal hamlets (falias) is generally lower than in dense urban areas.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

127. Under the Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013, displacement of Scheduled Tribes requires the prior consent of:
(A) The District Collector and Magistrate of the concerned district.
(B) The Chief Minister of the state in consultation with the cabinet.
(C) The Gram Sabha or Panchayats at the appropriate level.
(D) The officer in charge of the local police station in that jurisdiction.

NODIA

128. What is the most appropriate objective of promoting "Rural Tourism Homestays" in tribal villages by the MP Tourism Board?
(A) To provide supplementary income while allowing tourists to experience authentic tribal culture.
(B) To eventually convert all tribal villages into high-density concrete luxury holiday resorts.
(C) To permanently relocate tribal populations away from any established state tourist circuits.
(D) To strictly enforce urban lifestyle and modern consumer practices on traditional communities.

129. The "Tantya Mama Arthik Kalyan Yojana" in Madhya Pradesh targets which specific demographic?
(A) Tribal women seeking comprehensive maternity benefits and nutritional support during pregnancy.
(B) Tribal children entering primary school for the first time and requiring school kits and

right to manage minor forest produce, resolve local disputes, and control local markets in Schedule V areas?
(A) Gram Sabha
(B) Zila Panchayat
(C) Janpad Panchayat
(D) State Legislative Assembly

145. Which central scheme targets the digital literacy of at least one person per household, heavily implemented in the tribal blocks of Madhya Pradesh?
(A) PM-WANI
(B) Digital India Land Records Modernization Programme
(C) PMGDISHA (Pradhan Mantri Gramin Digital Saksharta Abhiyan)
(D) BharatNet

146. The special rehabilitation schemes in the Narmada Valley region of Madhya Pradesh primarily deal with tribal communities displaced due to:
(A) Large-scale coal mining and industrial extraction projects in the eastern districts.
(B) Large river valley/dam projects such as Sardar Sarovar or Indira Sagar.
(C) Expansion of national highways and the construction of new state expressway corridors.
(D) Implementation of modern urban smart city and infrastructure projects in municipal areas.

147. The Tribal Research and Development Institute (TRI) in Madhya Pradesh, responsible for monitoring, evaluation, and research on tribal schemes, is located in:
(A) Bhopal
(B) Jhabua
(C) Mandla
(D) Alirajpur

148. Match the items in List I with the items in List II and choose the correct option from the codes given below:
List I: (Women Empowerment/Livelihood Schemes)
P. Tejaswini Rural Women Empowerment Programme
Q. Bank Linkage Program
R. Aajeevika Mission
S. Lakhpati Didi Initiative
List II: (Key Features in MP)
1. Enabling SHG women to earn a sustainable income of at least Rs. 1 lakh per annum
2. Providing SHGs with formal credit from commercial and cooperative banks
3. Formation of strong federations of women SHGs (implemented with IFAD support)
4. Comprehensive umbrella program for rural poverty alleviation and livelihoods
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

149. The Madhya Pradesh government launched the "Bhagwan Birsa Munda Swarojgar Yojana" primarily to:
(A) Provide comprehensive free medical treatment and advanced surgeries to all tribal elders in the state.
(B) Fund extensive international tours and educational study trips for prominent tribal politicians.
(C) Provide subsidized bank loans and margin money to tribal youth for setting up enterprises.
(D) Promote traditional tribal sports such as archery and wrestling through annual state competitions.

150. The MP tourism board actively promotes which famous tribal festival of the Bhil community as a major cultural tourism event?
(A) Khajuraho Dance Festival
(B) Bhagoria Festival
(C) Tansen Samaroh
(D) Lokrang Festival

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(D) Rehabilitation schemes are solely funded by private corporations without any government oversight.

137. Identify the incorrect statement regarding the role of NGOs and civil society in tribal welfare in Madhya Pradesh.
(A) NGOs often partner with the state government to run mobile health clinics in remote tribal blocks.
(B) Government schemes strictly prohibit any collaboration with NGOs for skill development.
(C) Civil society organizations play a key role in raising awareness about forest rights among communities.
(D) Many NGOs work dedicatedly on preserving traditional tribal dialects and ancient agricultural practices.

138. Read the following two statements and choose the correct option:
Statement I: Other Traditional Forest Dwellers (OTFDs) must prove their residence in the forest for at least three generations (75 years) prior to 13 December 2005 to claim rights under FRA.
Statement II: Scheduled Tribes (STs) claiming forest rights only need to prove their residence prior to 13 December 2005.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

139. What is a negative cause-and-effect consequence of the "digital divide" in remote tribal areas of Madhya Pradesh regarding welfare schemes?
(A) It causes an immediate and massive over-allocation of development funds to these remote areas.
(B) Poor connectivity and literacy can lead to exclusion, making it difficult to apply for online benefits.
(C) It results in tribal students consistently scoring much higher in national information technology exams.
(D) It forces the state government to completely abandon all forms of digital and electronic records.

140. Identify the correct statement regarding tribal art and geographical recognition in Madhya Pradesh.
(A) Bagh Print - Traditional art of the Baiga tribe
(B) Pithora Art - Exclusively practiced by the Sahariya tribe
(C) Bell Metal Art - Exclusively practiced in the Malwa plateau
(D) Gond Painting - Received GI Tag (Dindori region)

141. Which of the following is the most appropriate description of a major educational challenge in remote tribal areas of Madhya Pradesh?
(A) Tribal children possess an inherent and fixed inability to learn modern concepts of physical science.
(B) The massive overcrowding of schools due to a sudden and large excess of foreign exchange students.
(C) The language barrier, as early education is in standard Hindi rather than the child's mother tongue.
(D) The excessive and unmanaged availability of highly trained STEM teachers in all remote villages.

142. Under the Forest Rights Act, what is the maximum extent of forest land that can be claimed under Individual Forest Rights (IFR) by a nuclear family?
(A) 1 hectare
(B) 4 hectares
(C) 10 hectares
(D) Unlimited

143. The process where tribal women SHGs are evaluated and provided with a Cash Credit Limit (CCL) by a formal financial institution is known as:
(A) Micro-financing ban
(B) Debt Trap
(C) Bank Linkage
(D) Equity dilution

NODIA

144. Under the MP PESA Rules 2022, which grassroots body has been empowered with the

sports infrastructure. Providing a comprehensive campus environment ensures that tribal students receive quality education alongside physical training and holistic development in a residential setting.

9. (B) Provision of a monthly cash allowance for direct family support.
Ashram Schools provide a holistic residential learning environment for tribal children, focusing on academic and physical well-being. Standard facilities include free lodging, nutritionally balanced meals, textbooks, and school uniforms to eliminate financial barriers to education. However, providing a direct monthly cash allowance to the family is not a standard feature of this specific residential schooling and welfare model.

10. (C) Tribal Affairs Department
The Tribal Affairs Department is the nodal authority responsible for overseeing the allocation and expenditure of funds under the Tribal Sub-Plan. It ensures that financial resources are utilized according to the specific needs of Scheduled Tribe populations across different sectors. Monitoring at this level helps in evaluating the impact of various schemes and prevents the misallocation of funds.

11. (D) 2, 4, 3, 1
The hostel network for tribal students is organized hierarchically to provide educational support at various administrative levels. This starts at the grassroots level with village or panchayat-level Ashram hostels, moving up to block-level facilities for middle and high school students. District-level hostels cater to senior students, while divisional-level excellence hostels provide specialized facilities for meritorious tribal learners.

12. (A) P-3, Q-2, R-1, S-4
Tribal development strategies evolved across different Five-Year Plans to address specific regional needs. Community Development Projects were initiated during the First Plan, while the Fifth Plan formally introduced the Tribal Sub-Plan strategy. The Sixth Plan saw the introduction of the Modified Area Development Approach for tribal pockets, and the Eighth Plan expanded micro-projects for Primitive Tribal Groups.

13. (A) Capital Cost - 100% borne by the Central Government
The financial structure for Eklavya Model Residential Schools involves significant support from the Central Government to ensure uniform educational standards. Specifically, the entire capital cost for constructing these school complexes is borne by the Union Ministry of Tribal Affairs. This funding model facilitates the establishment of high-quality infrastructure in remote tribal blocks without placing an undue burden on state budgets.

14. (C) It qualifies to be part of an Integrated Tribal Development Project (ITDP).
In administrative planning, areas with a Scheduled Tribe population exceeding fifty percent are typically organized into Integrated Tribal Development Projects. This allows for a more focused and coordinated approach to delivering welfare services and infrastructure development. Villages meeting this demographic threshold qualify for specialized financial allocations and administrative monitoring designed to uplift the majority tribal population effectively and sustainably.

15. (D) MP Tribal Affairs Automation System for end-to-end processing of beneficiary schemes.
The Madhya Pradesh Tribal Affairs Automation System is a comprehensive digital portal designed to streamline the administration of beneficiary-oriented schemes. It handles the end-to-end processing of scholarship applications, profile registration, and Direct Benefit Transfers for tribal citizens. This e-governance initiative enhances transparency, reduces processing delays, and ensures that welfare benefits reach the intended tribal recipients efficiently and accurately.

16. (A) Article 244(1)
Article 244(1) of the Indian Constitution provides the legal framework for the administration and control of Scheduled Areas in states like Madhya Pradesh. This provision allows for specific governance structures, such as the Tribes Advisory Council, to protect the interests of Scheduled Tribes. It ensures that standard administrative laws are modified to suit the

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ANSWERS

1. (D) To ensure that funds for tribal welfare are proportionate to population and prevented from diversion.
The Tribal Sub-Plan strategy ensures development resources for Scheduled Tribes are allocated in proportion to their population. This administrative mechanism prevents the diversion of welfare funds to other sectors, ensuring targeted socio-economic growth. By earmarking specific financial outlays within state and central budgets, it addresses the unique developmental gaps faced by marginalized tribal communities.

2. (C) To enable ST students to access quality higher education and competitive employment opportunities.
Eklavya Model Residential Schools focus on providing quality middle and high-level education to Scheduled Tribe students in remote areas. These institutions aim to bridge the educational gap by offering specialized coaching and academic support. This enables tribal youth to compete effectively for higher education seats and professional employment opportunities in various specialized and mainstream sectors.

3. (C) Bhopal
Schedule V of the Constitution designates specific areas with a high tribal population for special administrative protection and welfare governance. While districts like Jhabua, Alirajpur, and Mandla are recognized as fully scheduled areas in Madhya Pradesh, Bhopal does not fall under this category. This classification ensures that tribal-dominated regions receive prioritized developmental funding and tailored administrative oversight.

4. (C) Registration on MPTAAS → Aadhaar seeding of bank account → Institutional verification → Direct Benefit Transfer (DBT)
The disbursement of scholarships through the MPTAAS portal follows a structured digital workflow to ensure transparency. Students first register on the system, followed by seeding their bank accounts with Aadhaar for secure transactions. After the respective academic institution verifies the student's enrollment and eligibility details, the scholarship amount is transferred directly via the Direct Benefit Transfer mechanism.

NODIA

5. (B) TSP funds are equally distributed among all districts regardless of their tribal population.
Tribal Sub-Plan funds are specifically allocated based on the proportion of the Scheduled Tribe population in a given state or region. Distributing these funds equally across all districts, regardless of their tribal demographics, would contradict the core principle of targeted development. Instead, resources are directed toward areas with higher tribal concentrations to effectively address specific socio-economic disparities.

6. (B) Classes 9 and 10
The Pre-Matric Scholarship scheme specifically supports Scheduled Tribe students during their secondary education phase, primarily covering classes nine and ten. This financial assistance aims to reduce dropout rates before the critical transition to higher secondary levels. By covering various educational expenses, the scheme encourages tribal families to continue their children's schooling beyond the primary and middle school stages.

7. (B) Department of Tribal Affairs
The Department of Tribal Affairs serves as the primary administrative body for coordinating and executing various welfare initiatives for Scheduled Tribes in Madhya Pradesh. It manages educational institutions, scholarship programs, and infrastructure development projects tailored for tribal regions. By acting as the nodal agency, it ensures that developmental schemes are implemented effectively across all scheduled and non-scheduled tribal areas.

8. (B) 15 acres
Establishing an Eklavya Model Residential School requires a minimum land area of fifteen acres to accommodate diverse facilities. This space is necessary for academic buildings, student hostels, residential quarters for staff, and essential

116. Which of the following is an exception and NOT a core component of the Poshan Abhiyan strategy in the tribal districts of Madhya Pradesh?
(A) Technology-based monitoring using the digital Poshan Tracker application for real-time data.
(B) Convergence among various line departments like WCD, Health, and Water and Sanitation.
(C) Jan Andolan or community mobilization to promote behavioral change towards healthy nutrition.
(D) Distributing cash instead of nutrition to close Anganwadis.

117. Identify the correct statement regarding the role of a Project Administrator in an ITDP in Madhya Pradesh.
(A) Acting as judicial officers responsible for conducting criminal trials in the tribal areas.
(B) Functioning as elected representatives chosen directly by the members of the Gram Sabha.
(C) Managing the foreign relations and international trade agreements of the tribal communities.
(D) Coordinating and monitoring various departmental schemes at the ITDP level for development.

118. Read the following statements regarding the Jal Jeevan Mission (JJM) in tribal districts of Madhya Pradesh:
I. It aims to provide a Functional Household Tap Connection (FHTC) to every rural household.
II. Community contribution towards capital cost in tribal/hilly areas is reduced to 5% (instead of 10% in regular areas).
III. Village Water and Sanitation Committees (VWSCs) must have at least 50% women members.
IV. It only covers villages with a population of more than 5000.
V. Water quality testing involves training local tribal women using field test kits.
Which of the above statements is/are correct?
(A) I, II, III, and IV
(B) I, II, III, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

119. Which state-specific scheme was launched in Madhya Pradesh to provide road connectivity to tribal habitations that did not meet the population criteria of PMGSY?
(A) Mukhyamantri Gram Sadak Yojana
(B) Mukhyamantri Khet Sadak Yojana
(C) Deendayal Marg Yojana
(D) Gram Panchayat Sadak Nidhi

120. What is the most appropriate description of the biggest geographical challenge in implementing piped water schemes in districts like Jhabua and Alirajpur?
(A) Highly dispersed settlement patterns (falias) situated on undulating hilly terrain.
(B) Excessive annual rainfall leading to perennial and destructive floods in the region.
(C) A complete lack of any groundwater resources due to the presence of entirely sandy deserts.
(D) Extreme cold conditions causing all water pipes to freeze solid throughout the year.

121. Which body serves as the nodal agency at the village level to initiate the process of determining the nature and extent of forest rights under FRA?
(A) Gram Sabha
(B) Forest Department
(C) Gram Panchayat
(D) Revenue Inspector

122. Identify the correct statement regarding the e-governance initiative in Madhya Pradesh's tribal welfare sector.
(A) All forms of tribal scholarships are still strictly disbursed through a manual system of paper checks.
(B) E-governance has been completely banned in Schedule V areas due to the lack of internet towers.
(C) Tribal citizens are required to travel to the national capital to register for any state-level schemes.
(D) The MPTAAS portal has digitized the application, verification, and DBT processes for tribal schemes.

123. Which of the following is generally an exception (NOT included) in the standard rehabilitation

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socio-cultural and developmental requirements of these regions.

17. (A) Tribal Affairs Department
The Tribal Affairs Department is the primary administrative unit responsible for the direct management and oversight of Ashram Schools in tribal sub-plan areas. It ensures these residential institutions receive adequate funding for boarding, meals, and educational resources. By managing these schools, the department facilitates academic access for children from remote forest regions who might otherwise lack educational opportunities.

18. (A) Privatization of tribal forest lands for industrial expansion
The Tribal Sub-Plan focuses on the socio-economic development of Scheduled Tribes while protecting them from various forms of exploitation. Its core objectives include narrowing the developmental gap between tribal and non-tribal populations through targeted welfare and infrastructure. Conversely, the privatization of forest lands for industrial expansion is not an objective of this strategy and often conflicts with tribal land rights.

19. (B) III only
Ashram Schools are residential educational institutions specifically designed to serve tribal children from remote and inaccessible forest areas. They provide primary and middle school education along with free boarding, lodging, and essential study materials to alleviate the financial burden on families. These schools are entirely state-funded and do not charge high tuition fees, making quality education accessible to marginalized communities.

20. (C) I and III only
Eklavya Model Residential Schools aim to provide high-quality education to Scheduled Tribe students residing in remote areas, focusing on classes six through twelve. Each school is generally designed to accommodate four hundred and eighty students, with an equal number of seats reserved for boys and girls. These institutions receive substantial funding from the Central Government rather than being solely state-funded.

21. (C) A student pursuing a second postgraduate degree in the same discipline already completed.
The Post-Matric Scholarship for Scheduled Tribe students is designed to support academic progression through various higher education levels. However, eligibility is generally restricted to students pursuing a first degree at any specific academic level. Consequently, a student attempting to complete a second postgraduate degree in the same discipline they have already finished is typically excluded from receiving this financial aid.

22. (C) Fifth Five Year Plan
The Tribal Sub-Plan strategy was formally introduced during the Fifth Five-Year Plan to address the persistent socio-economic disparities faced by Scheduled Tribes. This approach shifted the focus from general development to earmarked financial outlays based on the tribal population. It ensured that a dedicated portion of state and central budgets was specifically utilized for the holistic development of tribal communities.

23. (A) Both Statement I and Statement II are correct
Integrated Tribal Development Projects are established in administrative blocks where the Scheduled Tribe population constitutes at least fifty percent of the total. Similarly, the Modified Area Development Approach is applied to smaller pockets having a total population of at least ten thousand, with half being from tribal communities. These demographic criteria ensure that development resources are concentrated where tribal presence is most significant.

NODIA

24. (A) Both Statement I and Statement II are correct
Education for tribal students is structured across different residential models to cater to various age groups. Ashram Schools primarily focus on providing foundational learning at the primary and upper primary levels in remote forest regions. In contrast, Eklavya Model Residential Schools are geared toward delivering high-quality secondary and higher secondary education for students from Class VI to XII.

25. (C) More than 50% ST population and at least 20,000 tribal persons
Under the revised national guidelines, the government aims to establish an Eklavya Model Residential School in every block with a

significant tribal concentration. Specifically, any block with more than fifty percent Scheduled Tribe population and at least twenty thousand tribal residents is eligible. This policy ensures that quality educational infrastructure is accessible to the most densely populated tribal regions across the country.

26. (D) It was renamed from Tribal Welfare to Tribal Affairs to reflect a shift from welfare to empowerment.
The renaming of the tribal welfare department to the Department of Tribal Affairs in Madhya Pradesh signifies a strategic shift in governance. This change reflects a transition from a traditional welfare-based model to a more comprehensive empowerment-oriented approach. It emphasizes the active participation of tribal communities in their own development and the protection of their socio-cultural and economic rights.

27. (B) Rs. 2.5 Lakhs
To ensure that financial aid reaches students from economically disadvantaged backgrounds, the Post-Matric Scholarship scheme for Scheduled Tribes applies a family income ceiling. As per current national and state norms, the annual family income of the applicant must not exceed two and a half lakh rupees. This eligibility criterion helps prioritize resources for tribal students who face the greatest financial barriers.

28. (A) Both A and R are true and R is the correct explanation of A.
Funds allocated under the Tribal Sub-Plan are designed to be non-lapsable to ensure that development projects are not stalled by annual budgetary cycles. This strict fiscal regulation prevents the diversion of resources to other sectors, ensuring they are used exclusively for tribal upliftment. Consequently, this administrative safeguard directly supports the goal of achieving sustainable socio-economic growth for Scheduled Tribe populations.

29. (B) Primary and Middle school levels
Ashram Schools in Madhya Pradesh are residential institutions that primarily cater to Scheduled Tribe students at the foundational stages of their education. These schools focus on the primary and middle academic levels, providing a stable learning environment in remote areas. By offering boarding facilities alongside basic schooling, they help improve literacy and reduce the dropout rate among young tribal children.

30. (D) Conservation-cum-Development (CCD) Plan for PVTGs.
The Conservation-cum-Development Plan is a specialized sub-scheme under the Tribal Sub-Plan designed for Particularly Vulnerable Tribal Groups like the Baigas and Sahariyas. This plan focuses on their holistic development, including health, education, and livelihood preservation, while respecting their unique cultural identity. It provides targeted interventions to address the extreme socio-economic vulnerability and declining populations sometimes associated with these specific groups.

31. (C) National Eligibility cum Entrance Test (NEET)
The Akanksha Yojana in Madhya Pradesh is a specialized initiative providing free coaching to meritorious Scheduled Tribe students for national-level entrance examinations. It primarily targets competitive exams like the National Eligibility cum Entrance Test for medical studies and the Joint Entrance Examination for engineering. This support enables tribal youth to secure admissions in prestigious professional institutions and pursue high-value career paths.

32. (B) Large-scale mechanized mining of coal
Van Dhan Vikas Kendras are designed to empower tribal gatherers by promoting the value addition of Minor Forest Produce. Typical activities include the primary processing of tamarind, packaging Mahua products, and branding forest-sourced honey and amla. However, large-scale mechanized coal mining is an industrial activity unrelated to the core objective of enhancing tribal livelihoods through sustainable forest resource management.

33. (B) Providing free residential facilities near schools to reduce the high dropout rates among ST students.
Establishing an extensive network of tribal hostels is a strategic intervention to improve educational outcomes among Scheduled Tribe students. By providing free residential facilities near schools and colleges, the government

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removes the logistical and financial barriers of commuting from remote villages. This proximity to educational centers significantly helps in reducing high dropout rates and encourages students to complete their studies.

34. (B) IV only
The Pradhan Mantri Van Dhan Yojana is a livelihood initiative that targets tribal gatherers by setting up Van Dhan Vikas Kendras for the value addition of forest produce. TRIFED serves as the national nodal agency, ensuring the scheme's effective implementation through a network of Self-Help Groups. Contrary to discouraging tribal participation, the scheme actively promotes community engagement in managing and processing local forest resources.

35. (B) 10 to 50 students (varies as per budget allocation)
The overseas scholarship scheme in Madhya Pradesh aims to provide Scheduled Tribe students with the opportunity to pursue higher education at recognized foreign universities. While the exact number of beneficiaries can vary based on annual budget allocations, the state generally targets sending between ten and fifty students abroad each year. This initiative supports advanced research and master's level studies in diverse academic fields.

36. (A) Transforming tribal gatherers into entrepreneurs through value addition of forest wealth.
The core philosophy of the Pradhan Mantri Van Dhan Yojana is to transform tribal gatherers into successful entrepreneurs by enhancing the market value of forest wealth. This is achieved through value addition, branding, and systematic processing of Minor Forest Produce. By empowering tribal communities to manage their own enterprises, the scheme ensures they receive a larger share of the final consumer price.

37. (A) Providing residential coaching facilities for meritorious tribal girl students at major headquarters.
Excellence Girls Hostels in Madhya Pradesh are specialized residential facilities established at major administrative headquarters to support high-achieving Scheduled Tribe female students. These hostels provide more than just accommodation; they offer conducive environments and coaching facilities to help meritorious girls prepare for competitive academic and professional goals. This targeted support aims to enhance female literacy and leadership within tribal communities.

38. (B) 15 SHGs
A typical Van Dhan Vikas Kendra is formed by clustering approximately fifteen tribal Self-Help Groups together. This organizational structure brings together around three hundred gatherers, creating an efficient unit for the primary processing and value addition of Minor Forest Produce. This collaborative model allows tribal communities to achieve economies of scale and improves their bargaining power in the local and national markets.

39. (D) Timber
Under the Forest Rights Act and other relevant legislation, Minor Forest Produce includes all non-timber forest resources of plant origin. Items such as bamboo, tendu leaves, honey, and medicinal plants are classified as MFP, granting tribal communities the right to collect and sell them. However, timber is specifically excluded from this definition as it involves the harvesting of large trees for industrial wood.

40. (D) Possessing a valid ST certificate and meeting the prescribed family income limit.
To enroll in state-sponsored free coaching for the UPSC Civil Services in Madhya Pradesh, a student must meet specific criteria. Primarily, they must possess a valid Scheduled Tribe certificate and satisfy the prescribed family income limits to ensure the benefit reaches those in need. This ensures that deserving tribal candidates from economically disadvantaged backgrounds receive high-quality guidance for prestigious competitive exams.

41. (B) Gathering → Primary processing at VDVK → Branding and Packaging → Retail marketing via Tribes India
The TRIFED value chain for Minor Forest Produce follows a logical progression to maximize returns for tribal gatherers. It begins with the collection of raw produce, followed by primary processing and value addition at Van Dhan Vikas Kendras. Subsequent steps include professional branding

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households for the construction of permanent houses. In plain geographical areas, the standard unit assistance is one lakh twenty thousand rupees. This amount is slightly lower than that provided for hilly or difficult terrains, reflecting the variations in construction costs and logistical challenges associated with different geographical locations within the state.

92. (B) 250 persons
The Pradhan Mantri Gram Sadak Yojana uses specific population criteria to determine the eligibility of habitations for all-weather road connectivity. In Schedule V (Tribal) areas and other difficult terrains, the minimum population threshold is reduced to two hundred and fifty persons. This lower limit ensures that smaller, isolated tribal hamlets receive essential road infrastructure, facilitating better access to markets, health services, and educational facilities.

93. (C) Produced and supplied by decentralized women Self-Help Groups (SHGs) setting up plants.
In Madhya Pradesh, the production and supply of Take-Home Ration under the supplementary nutrition program have been decentralized to empower local communities. Women Self-Help Groups have established processing plants to manufacture these nutritional supplements, which are then distributed to Anganwadi centers. This model not only ensures the supply of nutritious food for children and mothers but also provides sustainable livelihood opportunities for tribal women.

94. (A) P-3, Q-2, R-1, S-4
Tribal administration is organized into various models based on demographic density. Integrated Tribal Development Projects manage blocks with over fifty percent tribal population. Modified Area Development Approach pockets target populations of ten thousand with a tribal majority, while clusters focus on smaller groups of five thousand. Highly vulnerable communities are served through PVTG micro-projects, which are designed for specific tribes regardless of rigid population sizes.

95. (B) Rs. 12,000
Under the Swachh Bharat Mission (Grameen), the government provides a financial incentive to encourage the construction of individual household latrines in rural areas. Eligible tribal households receive twelve thousand rupees to assist with the costs of building a toilet. This program aims to eliminate open defecation and improve public health and sanitation standards within tribal villages through community-wide participation and household-level support.

96. (B) Patalkot (Chhindwara)
The Bharia tribe is one of the recognized Particularly Vulnerable Tribal Groups in Madhya Pradesh, with a significant population concentrated in the Patalkot valley of Chhindwara district. Consequently, the specialized micro-project agency for their development operates primarily in this unique geographical area. The agency focuses on providing health, education, and infrastructure services tailored to the specific needs and secluded habitat of the Bharia community.

97. (C) Rs. 1,500
The Aahar Anudan Yojana is a nutritional support scheme in Madhya Pradesh that provides monthly financial assistance to female heads of families belonging to Particularly Vulnerable Tribal Groups. The assistance amount is currently one thousand five hundred rupees, intended to help families purchase nutritious food and improve their overall health status. This targeted grant addresses the high levels of malnutrition often observed among these highly vulnerable communities.

98. (A) Every willing un-electrified household in tribal villages gets a subsidized electricity connection.
The Saubhagya scheme, or Pradhan Mantri Sahaj Bijli Har Ghar Yojana, was designed to achieve universal household electrification across rural India. It ensured that every willing un-electrified household in tribal villages could receive a subsidized electricity connection. By providing last-mile connectivity, the scheme aimed to improve the quality of life, support education, and enable small-scale economic activities within remote tribal habitations.

NODIA

50. (A) Both A and R are true and R is the correct explanation of A.
Van Dhan Vikas Kendras are vital for improving the livelihoods of tribal communities in Madhya Pradesh by moving them up the value chain. These centers provide essential training in skill upgradation and capacity building for the processing of forest produce. By enabling value addition at the local level, VDVKs ensure that tribal gatherers can earn significantly higher incomes from the products they collect.

51. (A) Both Statement I and Statement II are correct
The Pradhan Mantri Van Dhan Yojana operates as a centrally sponsored initiative where the Union Government provides the total funding for establishing the centers. At the ground level, the scheme leverages the existing network of rural Self-Help Groups to organize tribal gatherers into productive units. This structure combines central financial support with community-based implementation to achieve sustainable development in tribal areas.

52. (D) Pre-Examination Training Centres
Pre-Examination Training Centres are specialized institutions established to help Scheduled Tribe candidates prepare for various competitive recruitment exams. These centers provide targeted coaching and guidance for exams conducted by bodies like the MPPSC or various banking and clerical boards. By offering free training, PETCs aim to increase the representation and success rate of tribal youth in government and public sector jobs.

53. (C) Rs. 6.0 Lakhs per annum
The Overseas Scholarship Scheme in Madhya Pradesh uses an annual family income limit to determine the eligibility of Scheduled Tribe applicants. In alignment with established norms for high-value international studies, the maximum annual income of the family must not exceed six lakh rupees. This ensures that students from relatively lower-income households can access global educational opportunities that would otherwise be unaffordable.

54. (C) Tendu leaves
The Charan Paduka Scheme is a welfare initiative in Madhya Pradesh specifically for the gatherers of Tendu leaves, who often work in difficult forest terrains. Under this scheme, the government provides essential items such as shoes, slippers, and water bottles to improve the working conditions of these forest dwellers. This support reflects the state's commitment to the health and well-being of its tribal workforce.

55. (C) 300
A fully operational Van Dhan Vikas Kendra is typically composed of approximately three hundred individual tribal gatherers. These members are organized into fifteen smaller Self-Help Groups, each consisting of twenty people. This membership size is considered ideal for managing primary processing activities and achieving economic viability while ensuring that benefits are distributed among a significant number of tribal families in a cluster.

56. (A) Shramik Awasiya Vidyalayas
Shramik Awasiya Vidyalayas are residential schools specifically designed to provide quality education and housing for the children of laborers, including those from tribal communities. These institutions cater to the needs of migratory or marginalized worker families, ensuring their children have a stable and supportive academic environment. This model helps prevent educational disruption and promotes social mobility among the children of the labor workforce.

57. (A) Processing, refining, and packaging raw produce to increase its market value.
In the context of the Pradhan Mantri Van Dhan Yojana, value addition refers to the process of transforming raw forest produce into more refined products. This involves activities like cleaning, drying, grading, and packaging, which significantly increase the market price of the items. By performing these tasks locally, tribal communities can capture a higher percentage of the profit from the final consumer goods.

58. (B) P-2, Q-1, R-4, S-3
Various scholarship and support schemes in Madhya Pradesh are tailored to specific educational levels and needs. The Pre-Matric Scholarship focuses on students in classes nine and ten, while the Akanksha Scheme prepares students for entrance exams like NEET. The Overseas Scholarship supports advanced studies

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107. (B) 31
Madhya Pradesh utilizes thirty-one Integrated Tribal Development Projects to manage and coordinate development activities in areas with a high concentration of Scheduled Tribes. These projects serve as specialized administrative units at the sub-district or block level, ensuring that tribal welfare schemes are implemented effectively. This decentralized approach allows for better monitoring of resources and more responsive governance tailored to the specific needs of tribal-dominated regions.

108. (A) Toilet construction - Swachh Bharat Mission (Grameen)
The Pradhan Mantri Awas Yojana - Gramin is implemented through convergence with other welfare schemes to provide holistic residential benefits. For instance, the construction of a toilet within the new house is funded through the Swachh Bharat Mission (Grameen). Other essential services, such as drinking water and electricity connections, are also coordinated with relevant national programs like the Jal Jeevan Mission and Saubhagya to ensure comprehensive household development.

109. (A) P-2, Q-4, R-1, S-3
Rural road connectivity in Madhya Pradesh is managed through various phases and specific projects. PMGSY Phase I focused on connecting eligible unconnected habitations with all-weather roads. Phase III involves the consolidation and upgradation of existing major rural links. The Mukhyamantri Gram Sadak Yojana addresses smaller habitations not covered by national norms, while specialized projects improve strategic roads in districts affected by Left-Wing Extremism, such as Balaghat.

110. (A) P-2, Q-4, R-1, S-3
Electrification schemes in tribal areas address different energy needs through targeted interventions. DDUGJY focuses on separating agricultural and non-agricultural feeders to improve supply quality, while the Saubhagya scheme ensures universal household connectivity. The Mukhyamantri Krishik Jyoti Yojana provides subsidized pump connections for farmers, and the PM-KUSUM scheme promotes the solarization of agricultural pumps to provide sustainable energy solutions in remote and off-grid tribal regions.

111. (D) PVTG families are charged higher taxes to fund their own development micro-projects.
Micro-projects for Particularly Vulnerable Tribal Groups are implemented through specialized agencies to ensure holistic progress in health, nutrition, and habitat development. These projects are guided by Conservation-cum-Development plans tailored to the unique needs of groups like the Baiga and Sahariya. Contrary to the idea of increased taxation, these programs are entirely funded by the government to support communities facing extreme socio-economic vulnerability and demographic challenges.

112. (B) 90 or 95 days (depending on plain/hilly area)
Tribal beneficiaries of the Pradhan Mantri Awas Yojana - Gramin are eligible for additional financial support through convergence with MGNREGA. They can receive payments for ninety or ninety-five days of unskilled wage employment for their own house construction, depending on whether the location is in a plain or hilly area. This integrated approach provides the beneficiary with both a permanent house and essential income during the construction period.

113. (B) 2024
The Jal Jeevan Mission has set a national target year of 2024 to ensure that every rural household across the country receives a functional household tap connection. Madhya Pradesh aligns with this goal, prioritizing the delivery of safe and adequate drinking water to tribal districts. Achieving "Har Ghar Jal" involves extensive infrastructure development and community participation to ensure sustainable water management in even the most remote tribal habitations.

114. (B) Integrated Tribal Development Project
ITDP stands for Integrated Tribal Development Project, which is a key administrative unit used for implementing the Tribal Sub-Plan strategy at the block or sub-district level. These projects are designed to ensure the coordinated delivery of various departmental schemes in areas where the Scheduled Tribe population exceeds fifty percent. By integrating multiple development sectors, ITDPs aim to achieve a holistic and measurable improvement in tribal socio-economic indicators.

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period. By offering this additional support, the government ensures better nutritional outcomes and health recovery for both the mother and the newborn child.

67. (B) 1987
The Tribal Cooperative Marketing Development Federation of India was established in 1987 as a national-level organization under the Ministry of Tribal Affairs. Its primary mission is to promote the socio-economic development of tribal people by institutionalizing the trade of Minor Forest Produce and handicrafts. Over the decades, it has become a vital link between tribal producers and domestic as well as international consumers.

68. (B) Accredited Social Health Activist
Accredited Social Health Activists are frontline community health workers who play a critical role in the National Health Mission, particularly in tribal areas. They serve as a vital link between the rural population and the public healthcare system, facilitating access to immunization, maternal health, and nutrition services. Their presence ensures that even remote tribal households receive essential health guidance and support from within their community.

69. (B) 2047
The Indian government, in collaboration with the Madhya Pradesh state administration, has committed to the National Sickle Cell Anaemia Elimination Mission. The target year for the complete elimination of this genetic blood disorder, which is highly prevalent in several tribal communities, is 2047. This ambitious goal involves extensive screening, genetic counseling, and providing comprehensive medical management for carriers and diseased individuals across tribal districts.

70. (C) A corporate industrialist residing in a major metropolitan city like Mumbai.
Membership in Large Sized Adivasi Multi-Purpose Societies is specifically intended for individuals who reside within the society's jurisdiction and contribute to the local tribal economy. This includes tribal farmers, forest produce gatherers, and local artisans. Conversely, a corporate industrialist residing in a distant metropolitan city like Mumbai would not meet the residency and occupational criteria required to be a regular voting member.

71. (A) I and II only
Under the Poshan Abhiyan in tribal blocks, nutrition interventions focus on addressing deficiencies among vulnerable groups through decentralized services. Key strategies include providing Take-Home Ration for pregnant women and young children and serving hot cooked meals at Anganwadi centers. These programs aim to improve dietary intake using locally acceptable food forms rather than replacing traditional tribal diets with imported packaged alternatives.

72. (B) 2, 3, 1
Tribal cooperative societies in Madhya Pradesh follow a three-tier organizational structure to manage forest and agricultural trade. At the grassroots level are the Primary Forest Produce Cooperative Societies and LAMPS. These are federated into District Unions at the regional level, which finally report to the Apex level, represented by the MP State Minor Forest Produce Cooperative Federation in Bhopal.

73. (D) National Malaria Elimination Programme.
Tribal-dominated districts in eastern and southern Madhya Pradesh, such as Mandla and Balaghat, are historically prone to vector-borne diseases due to their dense forest cover. Consequently, the National Malaria Elimination Programme receives significant focus in these areas. Interventions include the distribution of insecticide-treated bed nets, intensive screening, and prompt medical treatment to reduce the burden of malaria on the tribal population.

74. (C) The scheme restricts tribal candidates to training only in traditional agriculture.
The Mukhyamantri Kaushal Samvardhan Yojana provides free vocational training to youth, including those from tribal communities, to enhance their employability. The courses are aligned with national standards and cover diverse sectors beyond traditional agriculture, such as hospitality, healthcare, and technical trades. This broad scope allows tribal youth to gain skills that are relevant to a wide range of modern industrial and service jobs.

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and packaging of the products, which are then sold through retail outlets like Tribes India to reach consumers.

42. (A) I, II, III, and V
The Akanksha Scheme provides comprehensive support to Scheduled Tribe students preparing for national-level entrance exams like JEE, NEET, and CLAT. It offers free coaching along with residential facilities, including boarding and lodging, to ensure students can focus entirely on their studies. While highly effective, the scheme is implemented across multiple designated centers and is not restricted solely to the Bhopal district.

43. (B) State Nodal Agency - MP State Minor Forest Produce Cooperative Federation.
The implementation of Van Dhan Vikas Kendras in Madhya Pradesh involves coordination between national and state-level organizations. While the Ministry of Tribal Affairs oversees the scheme nationally, the MP State Minor Forest Produce Cooperative Federation acts as the primary state nodal agency. This federation manages the ground-level execution, ensuring that tribal SHGs receive the necessary training and infrastructure for processing MFPs.

44. (D) It is applicable for pursuing undergraduate (Bachelor's) courses in any field.
The Overseas Scholarship Scheme for Scheduled Tribe students in Madhya Pradesh is specifically designed for advanced academic pursuits. It provides financial assistance for tuition, travel, and living expenses for those enrolled in Master's or Ph.D. programs at recognized international universities. However, the scheme is generally not applicable for pursuing undergraduate or bachelor's level courses, focusing instead on higher research and specialization.

45. (C) Ministry of Tribal Affairs
The Pradhan Mantri Van Dhan Yojana was launched and is overseen by the Union Ministry of Tribal Affairs. This central ministry provides the policy framework and funding necessary to establish Van Dhan Vikas Kendras across tribal regions. By coordinating with state agencies and TRIFED, the ministry ensures that the scheme effectively enhances the livelihoods of tribal forest produce gatherers.

46. (B) Providing free boarding and lodging to ensure the academic retention of ST students.
Tribal boys and girls hostels in Madhya Pradesh are established to provide free boarding and lodging for students from Scheduled Tribe communities. This essential support system removes the financial and geographical barriers to education, significantly improving academic retention and completion rates. By situating these hostels near educational institutions, the state ensures that tribal youth have a stable environment to pursue their studies.

47. (B) Functions as the apex body for procurement and trade of nationalized MFPs like Tendu leaves.
The MP State Minor Forest Produce Cooperative Federation serves as the apex body responsible for the procurement and trade of nationalized forest produce. Its primary role involves managing the collection and sale of items like Tendu leaves, ensuring that tribal gatherers receive fair wages and bonuses. This cooperative structure protects forest dwellers from market exploitation and contributes to their sustainable socio-economic development.

48. (B) Purchase of personal motorized vehicles for student transportation.
State-sponsored free coaching schemes for tribal students, such as Akanksha, cover a wide range of academic and residential costs. This includes tuition fees, study materials, and the provision of meals and accommodation. However, the purchase of personal motorized vehicles for student transportation is not a covered expense, as the program focuses strictly on essential educational support and residential requirements.

49. (A) I and II only
The Minimum Support Price scheme for Minor Forest Produce is designed to ensure that tribal gatherers receive fair and remunerative prices for their collected items. This mechanism protects them from price fluctuations and exploitation by middlemen in the local markets. While the Ministry of Tribal Affairs declares the support prices, the Ministry of Agriculture is not responsible for this specific forest-related scheme.

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83. (D) Providing high-end technical and vocational skill training to tribal youth.
The Centre for Research and Industrial Staff Performance collaborates with the Tribal Affairs Department to provide high-end technical and vocational training to tribal youth. These programs focus on modern industrial skills, information technology, and advanced trades to enhance the competitiveness of tribal candidates in the job market. By leveraging specialized expertise, CRISP helps bridge the skill gap and promotes professional career growth for tribal participants.

84. (C) The sickle cell trait historically provided a survival advantage against severe malaria in forests.
The high prevalence of the sickle cell gene in certain tribal populations is an evolutionary outcome of long-term environmental adaptation. Historically, individuals possessing the sickle cell trait had a higher survival rate against severe forms of malaria common in forested regions. Over generations, this trait became more frequent in these populations as it provided a biological advantage in areas where malaria was a major health threat.

85. (C) Deendayal Chalit Aspatal
The Deendayal Chalit Aspatal scheme utilizes Mobile Medical Units to provide healthcare services in the most inaccessible tribal regions of Madhya Pradesh. These mobile clinics travel to remote villages and weekly markets, offering free diagnostics, basic treatments, and medicines to populations with limited access to stationary health centers. This outreach model is critical for ensuring that healthcare reaches the “last mile” in challenging geographical terrains.

86. (B) Managing land acquisition for mining in Schedule V areas.
TRIFED is dedicated to the economic empowerment of tribal communities through the marketing of their art, handicrafts, and forest produce. It also implements the Minimum Support Price for forest goods and provides capacity building for tribal entrepreneurs. However, the legal and administrative process of managing land acquisition for mining activities is not a function of TRIFED and falls under different government departments.

87. (B) Rs. 1,400
Under the Janani Suraksha Yojana, the government provides a direct cash incentive to encourage institutional deliveries among rural tribal women. A standard amount of one thousand four hundred rupees is given to the mother following a delivery at a government health facility. This financial support helps offset various indirect costs associated with seeking medical care and encourages safer practices for both the mother and child.

88. (B) I, II, III, and IV
Skill development for tribal youth in Madhya Pradesh involves various programs such as the Mukhyamantri Kaushal Samvardhan Yojana, Eklavya Training Centers, and the Deen Dayal Upadhyaya Grameen Kaushalya Yojana. Additionally, Industrial Training Institutes located in tribal blocks provide long-term vocational education. While PM-KISAN provides direct income support to farmers, it is not primarily a skill development or vocational training initiative for the youth.

89. (C) 2021
The comprehensive State Sickle Cell Mission was launched in Madhya Pradesh in 2021, initially focusing on the tribal-heavy districts of Jhabua and Alirajpur. This mission represents a intensified effort to screen the tribal population, identify carriers, and provide medical management for the disease. By starting in these specific districts, the program addresses the areas with the highest known prevalence of the sickle cell gene.

90. (A) On-the-job training in industry with a stipend partly reimbursed by the government.
Under the National Apprenticeship Promotion Scheme, tribal youth who have completed vocational courses like those from ITIs can access on-the-job training in various industries. The program provides participants with a monthly stipend, a portion of which is reimbursed by the government to the employer. This apprenticeship model bridges the gap between academic learning and professional work experience, significantly improving the employability of tribal candidates.

91. (B) Rs. 1,20,000
The Pradhan Mantri Awas Yojana - Gramin provides financial assistance to eligible tribal

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abroad, and the Aawas Sahayata Yojana provides financial help for students living in rented accommodations.

59. (C) Tendu Leaves
Tendu leaves constitute the most significant Minor Forest Produce in Madhya Pradesh in terms of both procurement volume and financial value. The state is a leading producer of these leaves, which are primarily used in the bidi industry. The organized collection and trade of Tendu leaves provide critical seasonal employment and income to millions of tribal people living in forest-fringe villages.

60. (C) Statement I is correct but Statement II is incorrect
Beneficiaries of the Overseas Scholarship scheme are often required to sign a bond committing to return to India after completing their international studies. This ensures that the advanced skills and knowledge acquired abroad contribute to domestic development. However, scholarship funds are not disbursed as a one-time cash prize; they are released in stages based on academic progress and verified expenses.

61. (C) Providing a single-window service for credit, inputs, and marketing of agricultural/forest produce.
Large Sized Adivasi Multi-Purpose Societies are designed to provide a comprehensive single-window service to tribal farmers and forest gatherers. They facilitate access to agricultural credit, essential inputs like seeds and fertilizers, and support the marketing of both agricultural and minor forest produce. By integrating these services, LAMPS help protect tribal members from exploitation and improve their overall economic productivity and stability.

62. (A) Janani Express - Free transportation for pregnant women to health centers.
Health initiatives in tribal areas focus on improving access to essential medical services, especially for maternal and child care. The Janani Express scheme provides free 24x7 transportation for pregnant women to health centers for deliveries, which is crucial in remote regions. Other programs like Dastak Abhiyan focus on child health screenings, while Ayushman Bharat provides a broad insurance cover for various secondary treatments.

63. (A) Conducting training programs for tribal artisans to upgrade skills and align with market trends.
TRIFED plays a pivotal role in the economic empowerment of tribal communities by organizing specialized training programs for artisans. These initiatives focus on upgrading traditional skills, introducing modern design trends, and improving production techniques to meet contemporary market demands. By building the capacity of tribal creators, TRIFED helps them sell their products more effectively through national and international marketing platforms.

64. (A) Both A and R are true and R is the correct explanation of A.
The Janani Suraksha Yojana has been instrumental in reducing maternal and neonatal mortality in tribal regions by promoting institutional deliveries. The scheme provides a conditional cash transfer to pregnant women as an incentive to seek medical care at government hospitals instead of opting for risky home deliveries. This financial support helps cover related costs, encouraging safer childbirth practices among marginalized tribal populations.

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65. (A) The percentage of trained youth who secure wage employment or self-employment.
For placement-linked skill training programs in tribal areas, the primary measure of effectiveness is the employment outcome for the participants. Success is determined by the percentage of trained youth who successfully transition into wage-based jobs or establish their own self-employment ventures. This focus ensures that the vocational training provided is relevant to current market needs and leads to sustainable income generation.

66. (A) Mukhyamantri Shramik Seva (Prasuti Sahayata) Yojana
Pregnant women from tribal families can benefit from the Mukhyamantri Shramik Seva (Prasuti Sahayata) Yojana alongside national schemes like JSY. This state-specific program provides financial assistance to compensate for wage loss during the later stages of pregnancy and the postpartum

99. (B) Improving access to markets, increasing tribal incomes, and facilitating health/education services.
Improving road connectivity through the Pradhan Mantri Gram Sadak Yojana has a profound positive impact on remote tribal areas. It directly facilitates better access to local markets, allowing tribal farmers and gatherers to receive better prices for their produce. Furthermore, all-weather roads ensure that health and education services can reach these villages consistently, leading to significant improvements in the overall socio-economic indicators of the region.

100. (C) Statement I is correct but Statement II is incorrect
In Madhya Pradesh, the Mukhyamantri Awasiya Bhu-adhikar Yojana provides residential plots to landless tribal families so they can utilize funds from PMAY-G to build their homes. This ensures that lack of land ownership does not prevent eligible beneficiaries from accessing housing assistance. However, PMAY-G funds are strictly meant for the construction of a residential unit and cannot be used to purchase agricultural land for farming.

101. (A) P-1, Q-2, R-3, S-4
Particularly Vulnerable Tribal Groups in Madhya Pradesh are often associated with specific geographical regions. The Sahariya tribe is primarily found in the Sheopur and Gwalior districts, while the Baiga community is concentrated in the Dindori and Mandla regions. The Bharia tribe is famously located in the Patalkot area of Chhindwara, and the Gond tribe has a significant presence in the Betul and Hoshangabad districts.

102. (A) I, II, and III
The Pradhan Mantri Awas Yojana - Gramin prioritizes Scheduled Tribe households, earmarking a significant portion of the construction targets for them. In difficult or hilly areas, the unit assistance is increased to one lakh thirty thousand rupees to account for higher logistical costs. Additionally, the scheme allows for flexible house designs that respect local tribal traditions. Crucially, this assistance is provided as a grant rather than a loan requiring repayment.

103. (D) Mega Nuclear Power Plants
Electrifying extremely remote and inaccessible tribal hamlets often requires decentralized renewable energy solutions when extending the main power grid is not feasible. Common methods include the installation of solar micro-grids, standalone solar photovoltaic systems, and biomass gasifier plants. However, constructing mega nuclear power plants is a large-scale industrial project that is not a practical or relevant method for the localized electrification of small, isolated villages.

104. (D) Handpumps have been completely banned and uprooted in all tribal areas.
Water and sanitation programs in tribal villages prioritize areas with groundwater issues, such as high fluoride content, for piped water supply. Gram Panchayats are increasingly empowered to manage this local infrastructure, including greywater systems under the Swachh Bharat Mission. Contrary to the idea of a ban, handpumps remain a vital source of water in many remote areas where piped systems have not yet been fully established or functional.

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105. (C) Korku
The Government of India recognizes three specific tribal communities in Madhya Pradesh as Particularly Vulnerable Tribal Groups due to their unique socio-economic and demographic characteristics. These groups are the Baiga, the Bharia, and the Sahariya. While the Korku are a significant and respected tribal community within the state, they are not classified under the specialized PVTG category that receives targeted micro-project funding and protection.

106. (B) Baiga, Bharia, Sahariya
The Aahar Anudan Yojana is specifically designed to provide nutritional support to the three recognized Particularly Vulnerable Tribal Groups in Madhya Pradesh. These are the Baiga, Bharia, and Sahariya communities. By providing monthly financial grants to the female heads of these households, the scheme aims to address persistent issues of malnutrition and food insecurity that disproportionately affect these highly marginalized and vulnerable tribal populations.

75. (D) Facilities for temporary stay for women from remote areas before their expected delivery date.
Maternity Waiting Homes, known as Prasuti Pratikshalaya, are essential facilities in tribal blocks characterized by difficult terrain and remote habitations. They provide a safe place for pregnant women to stay near a health center as their expected delivery date approaches. This ensures they have immediate access to professional medical care during labor, significantly reducing the risks associated with delayed transport from inaccessible forest areas.

76. (D) Tribes India
TRIFED markets the unique handicrafts, handlooms, and value-added forest products of tribal artisans under the national brand name "Tribes India." This retail network includes physical showrooms across major cities and various e-commerce platforms, providing tribal creators with access to a global market. By selling under this brand, tribal producers receive fair prices and recognition for their traditional artistic and cultural heritage.

77. (D) The disease can be permanently cured in adults through standard antibiotics.
Sickle Cell Anaemia is a genetic blood disorder that requires lifelong management through regular medical care, blood transfusions, and specialized medications like Hydroxyurea. Genetic counseling and screening are vital to prevent the transmission of the disease to future generations. However, it is fundamentally a hereditary condition and cannot be permanently cured through a standard course of antibiotics, which are used for bacterial infections.

78. (D) Linking members with District Central Cooperative Banks (DCCBs) for short and medium-term loans.
Large Sized Adivasi Multi-Purpose Societies play a crucial role in providing financial services to tribal members by acting as intermediaries with the formal banking system. They facilitate the disbursement of short and medium-term loans by linking their members with District Central Cooperative Banks. This linkage allows tribal farmers and gatherers to access regulated credit for agricultural and livelihood activities without relying on exploitative local moneylenders.

79. (B) P-2, Q-4, R-3, S-1
Sickle Cell Anaemia is a genetic disorder prevalent in certain tribal populations, requiring targeted screening of individuals aged zero to forty years. Diagnosis is typically performed using laboratory methods such as High-Performance Liquid Chromatography or Electrophoresis. Understanding the carrier state, often referred to as the Sickle Cell Trait, is essential for genetic counseling to manage the prevalence of the condition within these communities.

80. (A) P-2, Q-3, R-4, S-1
Health indicators like infant and maternal mortality rates have historically been higher in tribal blocks compared to state averages. To address this, the National Health Mission serves as an umbrella scheme to strengthen rural healthcare infrastructure. Frontline ASHA workers bridge the gap between communities and clinics, while Mobile Medical Units provide outreach services to remote tribal habitations and local market areas.

81. (C) Ensuring antenatal care and accompanying the pregnant woman for institutional delivery.
Under the Janani Suraksha Yojana, ASHA workers receive financial incentives for their active role in promoting maternal health within tribal communities. Their responsibilities include ensuring that pregnant women receive proper antenatal care and assisting them during the transition to a medical facility for institutional delivery. This support is vital for increasing the safety of childbirth and ensuring that both mothers and infants receive professional healthcare.

82. (A) Large Sized Adivasi Multi-Purpose Societies
LAMPS stands for Large Sized Adivasi Multi-Purpose Societies, which are specialized cooperative organizations serving tribal areas. They were established to provide a unified platform for diverse services, including credit supply, the distribution of essential consumer goods, and the marketing of agricultural and forest produce. This multi-purpose approach is designed to cater to the unique socio-economic requirements of Scheduled Tribe communities in a holistic manner.

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115. (D) Mukhyamantri Sambal Yojana
The Mukhyamantri Sambal Yojana is a comprehensive social security scheme in Madhya Pradesh that provides multiple benefits to unorganized workers and BPL families, including those from tribal communities. A significant feature of this scheme is the provision of electricity at highly subsidized flat rates or through waivers for low-income domestic consumers. This support helps reduce the monthly financial burden on marginalized households and ensures basic energy access.

116. (D) Distributing cash instead of nutrition to close Anganwadis.
Poshan Abhiyan in tribal districts utilizes technology-based monitoring through the Poshan Tracker and emphasizes convergence between various departments like health and sanitation. It also promotes community mobilization to change nutritional behaviors and improve health outcomes for women and children. However, the strategy focuses on providing actual nutritional support through Anganwadis rather than replacing these essential food services with direct cash distributions to the population.

117. (D) Coordinating and monitoring various departmental schemes at the ITDP level for development.
A Project Administrator in an Integrated Tribal Development Project is a key official responsible for the coordination and monitoring of various departmental welfare schemes at the local level. They ensure that funds and resources are utilized effectively to meet the specific development goals of the tribal population within the project area. By acting as a central coordinator, the administrator helps streamline the delivery of services across different administrative sectors.

118. (B) I, II, III, and V
The Jal Jeevan Mission aims to provide functional tap connections to all rural households, including those in small and remote tribal villages regardless of their population size. In these areas, community contribution toward capital costs is reduced to five percent, and village committees must have significant female representation. Furthermore, local tribal women are trained to use field test kits to ensure the quality and safety of the water supply.

119. (A) Mukhyamantri Gram Sadak Yojana
The Mukhyamantri Gram Sadak Yojana was launched in Madhya Pradesh to provide all-weather road connectivity to smaller habitations that did not meet the population thresholds set by the national PMGSY. This state-specific initiative is particularly important for the tribal regions, where many people live in small, dispersed hamlets. By extending the road network to these areas, the state ensures more equitable access to essential infrastructure and socio-economic opportunities.

120. (A) Highly dispersed settlement patterns (falias) situated on undulating hilly terrain.
Implementing piped water schemes in tribal districts like Jhabua and Alirajpur is significantly complicated by the local settlement patterns known as falias. These habitations consist of highly dispersed houses situated on undulating and hilly terrain rather than being clustered in dense villages. This geographical spread increases the technical difficulty and cost of laying pipelines and maintaining a consistent and pressurized water supply to every household.

121. (A) Gram Sabha
The Gram Sabha serves as the foundational nodal agency at the village level for implementing the Forest Rights Act. It is responsible for initiating the process of receiving and verifying claims for both individual and community forest rights. By empowering the local community to determine the nature and extent of their traditional rights, the act ensures a transparent and grassroots-led approach to forest land governance.

122. (D) The MPTAAS portal has digitized the application, verification, and DBT processes for tribal schemes.
E-governance has significantly transformed the delivery of tribal welfare services in Madhya Pradesh through the MPTAAS portal. This digital system has automated the processes for profile registration, scholarship applications, and the verification of eligibility, leading to more efficient service delivery. By utilizing Direct Benefit Transfer, the portal ensures that financial assistance reaches the bank accounts of tribal beneficiaries securely and without the need for manual intermediaries.

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passage. What is the fundamental social purpose of these initiation ceremonies?
(A) To educate youth on tribal duties and heritage
(B) To allocate communal agricultural land to youth
(C) To punish individuals who violate village norms
(D) To select and appoint the next village priest

19. Match the following Ghotul leadership titles with their roles:
List I: (Ghotul Leadership)
P. Siredar
Q. Belosa
R. Chelik
S. Motiari
List II: (Role/Title)
1. Unmarried male member of the Ghotul
2. Unmarried female member of the Ghotul
3. Male leader of the Ghotul
4. Female leader of the Ghotul
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

20. The following question consists of two statements, one labeled Assertion (A) and the other labeled Reason (R). Select the correct answer using the codes given below.
Assertion (A): The practice of bride price (Dapa) has occasionally led to severe indebtedness among tribal youth.
Reason (R): The monetary or material demand for bride price has inflated over time due to modern economic pressures.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. Which of the following best defines the role of a "Parihar" or "Bhumka" in tribal culture?
(A) A tribal chieftain responsible for village warfare
(B) An artist who exclusively paints ritual Pithora art
(C) A village priest conducting religious rituals
(D) A merchant who trades in various minor forest goods

22. Which of the following is the most appropriate definition of a "Totem" in tribal cultural structures?
(A) A village headman appointed by the council
(B) A sacred object, plant, or animal emblem
(C) A weapon used during community ceremonial dances
(D) A musical instrument played during harvest seasons

23. "Doodh Lautawa" is a prominent marriage custom primarily practiced among which of the following tribes?
(A) Sahariya
(B) Bhil
(C) Kol
(D) Gond

24. Tribal religious beliefs in Madhya Pradesh are predominantly characterized by which of the following?
(A) Strict monotheism with a codified written scripture
(B) Complete absence of any spiritual beliefs
(C) Exclusive worship of modern urban deities
(D) Animism, nature worship, and belief in local spirits

25. Which of the following best represents the concept of ancestor worship in tribal communities of Madhya Pradesh?
(A) Ancestors are forgotten immediately following cremation
(B) Ancestors transform into protective local deities
(C) Ancestors are feared as malevolent demons to be trapped
(D) Ancestors are worshipped exclusively by tribal women

26. Which of the following statements incorrectly describes the concept of a "Gotra" (clan) among the tribes of Madhya Pradesh?
(A) Members of the same Gotra trace their lineage to a common ancestor.
(B) Gotras are often associated with specific totems such as plants or animals.
(C) Members of the same Gotra are considered

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women into Self-Help Groups to alleviate poverty and enhance livelihoods. The mission focuses on providing these groups with access to micro-credit, capacity building, and training in various economic activities. By fostering strong community institutions, the mission empowers tribal women to manage their own financial resources and pursue sustainable income-generating ventures.

131. (B) Halma
Halma is a traditional community practice of the Bhil tribe in Jhabua, where villagers come together to work voluntarily for a common social cause. In recent years, this practice has been successfully revived to implement large-scale water conservation projects, such as building ponds and contour trenches on barren hills. This movement has gained national recognition as a powerful example of community-led environmental restoration and sustainable land management.

132. (A) P-2, Q-3, R-1, S-4
The Forest Rights Act recognizes several types of rights to support forest-dwelling communities. Individual Forest Rights allow families to hold land for habitation or self-cultivation. Community Forest Rights grant access to collect and use minor forest produce. Habitat Rights are specifically provided to Particularly Vulnerable Tribal Groups for their customary territories, while the right to protect and manage ensures communities can conserve forest resources sustainably.

133. (A) They provide localized access points for digital delivery of various government services to tribals.
Common Service Centers serve as essential digital hubs in tribal areas, providing localized access to a wide range of government e-services. They enable tribal citizens to apply for certificates, register for welfare schemes, and access various online information without traveling long distances to district offices. By bridging the digital divide, CSCs ensure that the benefits of e-governance are accessible to people living in remote and underserved regions.

134. (C) Bhopal
The Madhya Pradesh Tribal Museum is located in Bhopal and is renowned for its immersive and artistic portrayal of tribal life and culture. The museum showcases the unique architectural styles, artistic traditions, and spiritual beliefs of the various tribal communities in the state. By serving as a center for cultural preservation and education, it plays a vital role in promoting awareness and appreciation of Madhya Pradesh's rich tribal heritage.

135. (C) Article 275(1)
Article 275(1) of the Indian Constitution empowers the Union Government to provide grants-in-aid to states for the purpose of promoting the welfare of Scheduled Tribes. In Madhya Pradesh, this Special Central Assistance is utilized to fund various development projects and improve the administration of Scheduled Areas. This constitutional provision ensures that additional financial resources are available to address the specific developmental needs of tribal populations.

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136. (A) A Tribal Development Plan must be prepared for settling land rights and providing livelihoods.
When Scheduled Tribe families are displaced due to development projects, the law requires the preparation of a comprehensive Tribal Development Plan. This plan must detail how land rights will be settled and how sustainable livelihoods will be provided to the affected families in their new locations. These extra provisions ensure that the socio-economic and cultural integrity of the tribal community is protected during the resettlement and rehabilitation process.

137. (B) Government schemes strictly prohibit any collaboration with NGOs for skill development.
Non-governmental organizations are important partners in tribal welfare, often collaborating with the state to provide health services, education, and skill development. They play a significant role in raising awareness about legal rights and preserving traditional cultural practices and dialects. Contrary to any prohibition, the government frequently encourages partnerships with civil society to enhance the reach and effectiveness of development initiatives in remote tribal regions.

138. (A) Both Statement I and Statement II are correct
Under the Forest Rights Act, different residence criteria apply to various claimant groups. Scheduled Tribes must prove they resided in the forest prior to the cut-off date of December 2005 to be eligible for rights. However, Other Traditional Forest Dwellers face a stricter requirement, as they must demonstrate they have primarily resided in and depended on the forest land for at least three generations, which is defined as seventy-five years.

139. (B) Poor connectivity and literacy can lead to exclusion, making it difficult to apply for online benefits.
The digital divide in remote tribal areas is a significant barrier to the effective implementation of modern welfare schemes. Poor internet connectivity and lower levels of digital literacy can lead to the exclusion of deserving individuals who find it difficult to navigate online application processes. This challenge necessitates the use of localized support centers to ensure that tribal citizens can access the benefits intended for them without being hindered by technology.

140. (D) Gond Painting - Received GI Tag (Dindori region)
Gond painting, a vibrant and intricate art form practiced by the Gond tribe, has recently received a Geographical Indication tag, particularly associated with the Dindori region. This recognition protects the intellectual property of the tribal artists and helps promote the art form in national and international markets. Such recognition is vital for the economic empowerment of tribal artisans and the preservation of their unique cultural and artistic heritage.

141. (C) The language barrier, as early education is in standard Hindi rather than the child's mother tongue.
A major educational challenge in remote tribal areas is the language barrier faced by young children whose primary language is a tribal dialect rather than standard Hindi. This mismatch can make early learning difficult and contribute to higher dropout rates as students struggle with the medium of instruction. Addressing this through bilingual education and teaching materials in tribal languages is essential for improving academic outcomes and student engagement.

142. (B) 4 hectares
The Forest Rights Act specifies a maximum limit on the amount of forest land that an individual or family can claim for habitation or self-cultivation. Under the provisions for Individual Forest Rights, a nuclear family is eligible to claim up to four hectares of forest land, provided they were in occupation of it prior to the 2005 cut-off date. This limit ensures a fair distribution of forest resources among eligible community members.

143. (C) Bank Linkage
The process of Bank Linkage involves formal financial institutions evaluating the performance of tribal women's Self-Help Groups and providing them with a Cash Credit Limit. This linkage allows the groups to access larger amounts of credit for their livelihood activities based on their savings and repayment history. This systematic approach integrates tribal women into the formal financial system, enabling them to move beyond small-scale micro-credit to more substantial economic ventures.

144. (A) Gram Sabha
The MP PESA Rules 2022 significantly empower the Gram Sabha in Schedule V areas by granting it control over several local matters. This includes the right to manage minor forest produce, resolve local disputes according to traditional customs, and regulate local markets. By shifting decision-making power to the grassroots level, these rules ensure that tribal communities have a greater say in the management of their resources and social affairs.

145. (C) PMGDISHA (Pradhan Mantri Gramin Digital Saksharta Abhiyan)
The Pradhan Mantri Gramin Digital Saksharta Abhiyan is a central scheme that aims to make at least one person in every rural household digitally literate. This initiative is heavily implemented in tribal blocks to empower citizens with the skills needed to use digital devices and access online government services. By improving digital literacy, the scheme helps tribal populations participate more effectively in the modern digital economy and e-governance framework.

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146. (B) Large river valley/dam projects such as Sardar Sarovar or Indira Sagar.
Displacement and rehabilitation schemes in the Narmada Valley region are primarily focused on tribal communities affected by large-scale river valley and dam projects. Major initiatives like the Sardar Sarovar and Indira Sagar dams have required the relocation of numerous forest-dwelling families. The state provides specialized resettlement packages to these communities, including land-for-land options and livelihood support, to address the unique challenges posed by such significant environmental and social transitions.

147. (A) Bhopal
The Tribal Research and Development Institute is the premier state-level organization for tribal studies and is located in Bhopal. It serves as a vital research and training hub, providing the government with data-driven insights for formulating and evaluating tribal welfare policies. The institute also works to document and preserve the diverse cultural heritage, languages, and traditional knowledge of the various Scheduled Tribe communities across Madhya Pradesh.

148. (A) P-3, Q-2, R-4, S-1
Empowerment and livelihood programs for tribal women in Madhya Pradesh are organized through several key initiatives. The Tejaswini program focuses on building strong SHG federations, while the Bank Linkage program provides formal credit access. The Aajeevika Mission acts as a comprehensive umbrella for rural poverty alleviation, and the Lakhpati Didi initiative specifically aims to help SHG members achieve a sustainable annual income of at least one lakh rupees.

149. (C) Provide subsidized bank loans and margin money to tribal youth for setting up enterprises.
The Bhagwan Birsa Munda Swarojgar Yojana is a key economic initiative in Madhya Pradesh that provides subsidized bank loans and margin money to tribal youth. The scheme is intended to encourage the establishment of new business enterprises and manufacturing units by reducing the financial burden on emerging entrepreneurs. By promoting self-employment, the government aims to create more local jobs and foster economic resilience within the Scheduled Tribe communities.

150. (B) Bhagoria Festival
The Bhagoria Festival is a famous cultural celebration of the Bhil and Bhilala tribes, held primarily in the Jhabua and Alirajpur districts of Madhya Pradesh. The MP Tourism Board actively promotes this event as a major cultural tourism attraction, showcasing traditional music, dance, and colorful markets. This promotion helps bring international and domestic attention to tribal traditions, providing economic benefits to the local community while celebrating their vibrant cultural identity.

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to exchange goods and minor forest produce.
Statement II: It exclusively restricts the participation of non-tribal traders.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

36. Identify the incorrect statement regarding the Gond painting tradition.
(A) It strictly prohibits the depiction of any mythological or folklore subjects.
(B) It traditionally utilized natural colors extracted from soil, charcoal, and leaves.
(C) It often features highly detailed motifs of nature, birds, and animals.
(D) Jangarh Singh Shyam played a crucial role in bringing it to global recognition.

37. The tribal festival calendar in Madhya Pradesh is most closely aligned with which of the following cycles?
(A) The agricultural and seasonal cycle
(B) The academic school year
(C) The fiscal economic year
(D) The Gregorian civil calendar

38. The "Saila" dance is predominantly performed by the male members of the Gond and Baiga tribes during which period?
(A) Pre-sowing season
(B) At the exact moment of a solar eclipse
(C) Only during marriage elopements
(D) Post-harvest winter nights

39. Which of the following best describes the "Bana" in the context of Madhya Pradesh tribal culture?
(A) A traditional hunting spear
(B) A fermented rice beverage
(C) A sacred piece of cloth tied to the Karma tree
(D) A stringed musical instrument played by the Pardhan community

40. Which of the following is not a recognized phase of the Bhagoria festival?
(A) Gulaliya
(B) Gol Gadhedo
(C) Ujadiya
(D) Phulpati

41. Match the following tribal art elements with their descriptions:
List I: (Tribal Art/Element)
P. Digna
Q. Pithora
R. Likhindra
S. Chhui Mitti
List II: (Description)
1. Lead artist of Bhil ritual paintings
2. Geometric art on walls and floors by Gonds
3. Ritualistic horse painting of the Bhils
4. Natural white clay used as a base or pigment
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-1, Q-4, R-2, S-3
(D) P-2, Q-1, R-3, S-4

42. The following question consists of two statements, one labeled Assertion (A) and the other labeled Reason (R). Select the correct answer using the codes given below.
Assertion (A): The Hareli festival marks the beginning of the agricultural season for many tribes.
Reason (R): It is celebrated during the month of Shravan when the fields are lush green.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

43. The "Gendi" dance is a unique acrobatic performance where dancers balance on bamboo stilts. This dance is most famously associated with which tribe?
(A) Sahariya
(B) Baiga
(C) Bhil
(D) Panika

44. During the festival of Nagpanchami, tribal communities traditionally perform rituals associated with:
(A) Seeking divine blessings for heavy seasonal rainfall
(B) Worshipping the moon to ensure a successful harvest
(C) Consecrating new agricultural land for cultivation

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9. What is the socio-cultural significance of Totemism in tribal structures?
(A) It dictates agricultural and seasonal practices only
(B) It ensures solidarity and regulates marriage rules
(C) It determines the economic wealth of tribal families
(D) It is solely utilized to predict local weather patterns

10. Among the tribal communities of Madhya Pradesh, facial and body tattooing for young girls is traditionally most closely linked to which of the following?
(A) A punishment for violating customary community norms
(B) A marker for those chosen as village priestesses
(C) A ritual signifying readiness for adult marriage
(D) A sign of permanent exile from the ancestral clan

11. Match the following deities with their domains or associations:
List I: (Deity)
P. Bada Dev
Q. Dulha Dev
R. Lohasur
S. Thakur Dev
List II: (Domain/Association)
1. Village protector deity
2. Deity of diseases and marriage
3. Supreme deity residing in Saja tree
4. Deity of iron smelting
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

12. The "Chhathi" ritual, observed by many tribal communities in Madhya Pradesh, is associated with which of the following life events?
(A) Coming of age
(B) Marriage
(C) Birth
(D) Death

13. The "Sidoli" tradition, which involves offering feasts and establishing wooden memorials for ancestors, is celebrated by which tribe?
(A) Korku
(B) Bhil
(C) Baiga
(D) Sahariya

14. Which of the following best describes the "Dapa" system prevalent among the Bhil tribe?
(A) A ritual dance performed to bring seasonal rain
(B) A traditional method of resolving internal disputes
(C) The payment of bride price by the groom's family
(D) The practice of paying dowry by the bride's family

15. Identify the incorrect statement regarding the role of the shaman (Ojha or Gunia) in tribal society.
(A) The shaman acts as a mediator between the human world and the spirit world.
(B) The shaman frequently uses medicinal herbs alongside magical incantations.
(C) The shaman is consulted during illness, which is often attributed to angry spirits.
(D) The shaman is typically appointed by the state government as an official healthcare worker.

16. The social organization of the Gond tribe is primarily based on which of the following descent systems?
(A) Patrilineal descent
(B) Matrilineal descent
(C) Bilateral descent
(D) Ambilineal descent

17. "Bada Dev" is revered as the supreme deity primarily by which of the following tribal communities?
(A) Gond
(B) Bhil
(C) Sahariya
(D) Kol

18. In tribal societies, the transition from childhood to adulthood is often marked by specific rites of

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CHAPTER 06

Tribal Culture, Customs, Arts and Festivals

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1. The purification ritual performed on the final day of birth ceremonies in the Baiga tribe is primarily done to ensure which of the following?
(A) The child's future wealth
(B) The selection of the child's future spouse
(C) The immediate initiation of the child into the village council
(D) The protection of the newborn and mother from malevolent spirits

2. Identify the correct statement about the "Ghotul" institution.
(A) A prison facility for those who violate tribal laws
(B) A political assembly introduced post-independence
(C) A youth dormitory for cultural and moral education
(D) A sacred grove restricted for use by unmarried youth

3. In the context of Bhil tribal society, what does the term "Falia" refer to?
(A) A type of traditional ritual attire
(B) A traditional agricultural tool for farming
(C) A specific hamlet or cluster of houses
(D) A local fermented beverage for celebrations

4. The following question consists of two statements, one labeled Assertion (A) and the other labeled Reason (R). Select the correct answer using the codes given below.
Assertion (A): Many tribal communities in Madhya Pradesh maintain "Sacred Groves" near their villages.
Reason (R): Sacred groves are believed to be the abode of local deities and spirits, ensuring ecological conservation through religious taboos.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

5. In the "Lamsena" or "Lamjhana" marriage system, the groom stays at the bride's house and works for her family. What is the primary cause for adopting this practice?
(A) The groom belongs to an exceptionally wealthy clan
(B) The groom cannot pay the traditional bride price
(C) The groom has been legally banished from the village
(D) The bride's family is of a much lower social status

6. In the Agariya tribe, the deity "Lohasur" is believed to reside in which of the following?
(A) The sacred Saja tree
(B) The smelting furnace
(C) The village river
(D) The roof of the Ghotul

7. Which of the following tribes is officially recognized as a Particularly Vulnerable Tribal Group (PVTG) in Madhya Pradesh?
(A) Gond
(B) Baiga
(C) Bhil
(D) Panika

8. The custom of erecting a "Mritak Stambh" (memorial pillar) in honor of the deceased is a significant death ritual among which of the following tribes?
(A) Bhil and Sahariya
(B) Gond and Korku
(C) Baiga and Panika
(D) Kol and Bharia

blood relatives.
(D) Gotra exogamy is strictly prohibited in traditional tribal marriages.

27. Which of the following deities is traditionally worshipped by tribal communities as the protector of the village boundary?
(A) Thakur Dev
(B) Dulha Dev
(C) Narayan Dev
(D) Lohasur

28. Match the following marriage customs with their descriptions:
List I: (Marriage Custom)
P. Lamsena
Q. Bhageli
R. Raji-Bazi
S. Doodh Lautawa
List II: (Description)
1. Marriage by elopement
2. Marriage by serving the bride's family
3. Cross-cousin marriage
4. Marriage by mutual consent without family objection
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-4, R-1, S-2

29. Which of the following is an exception to the general rules of Totemism among tribes in Madhya Pradesh?
(A) Members of a clan do not eat or harm their totemic plant or animal.
(B) Totems are passed down through generations.
(C) A person can change their totem based on personal preference.
(D) Clan members mourn the death of their totemic animal.

30. Which of the following is an incorrect statement regarding divorce and remarriage in most indigenous tribes of Madhya Pradesh?
(A) Divorce is generally socially acceptable and regulated by the tribal council.
(B) Remarriage for both widows and divorced individuals is typically permitted.
(C) The "Natra" or "Pat" custom facilitates the remarriage of women.
(D) Women have no right to seek a divorce under any circumstances.

31. The famous "Bhagoria" festival is the primary cultural identity of which tribe in Madhya Pradesh?
(A) Baiga
(B) Gond
(C) Bhil
(D) Sahariya

32. The primary reason for adopting stilts in the Gendi dance tradition was initially rooted in:
(A) Escaping dangerous wild animals during hunting
(B) Negotiating marshy terrains during the monsoon
(C) Reaching high tree branches to pluck forest fruits
(D) Demonstrating tribal military superiority in war

33. Which of the following represents the central theme of the Karma dance performed during the Karma festival?
(A) Celebrating victory in various inter-tribal wars
(B) Rhythmic cycle of labor and leisure in farming
(C) Praying exclusively for the birth of a male child
(D) Mourning the death of a traditional village headman

34. Consider the following statements regarding the Karma festival:
I. It is predominantly celebrated by the Gond and Baiga tribes.
II. Unmarried girls observe a fast and offer prayers to the Karma tree.
III. The festival completely forbids any form of singing or dancing.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) I and II only
(C) II and III only
(D) I, II, and III

35. Read the following statements regarding the Madai festival and select the correct option.
Statement I: Madai provides a platform for tribes

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123. (D) Guarantee of a Group 'A' gazetted government job for every family member.
Standard rehabilitation and resettlement packages for displaced tribal families include several supportive measures to ensure their socio-economic stability. These typically comprise the provision of a new house or housing grants, a monthly subsistence allowance for a fixed period, and financial help for cattle sheds and transportation. However, a guarantee of a high-level Group 'A' gazetted government job for every family member is not a standard or feasible provision.

124. (B) Tribal Research and Development Institute (TRI).
While several non-governmental organizations like Vanvasi Kalyan Ashram and the Ramakrishna Mission are active in tribal welfare, the Tribal Research and Development Institute is a formal government body. Located in Bhopal, it focuses on the research, monitoring, and evaluation of tribal development schemes and policies. Distinguishing between civil society actors and institutional government research bodies is important for understanding the different roles in the tribal development ecosystem.

125. (D) Non-Timber Forest Produce (NTFP) processing like Mahua and Kodo-Kutki packaging.
Livelihood programs in tribal regions like Mandla often support economic activities that leverage local resources and traditional knowledge. For a women's Self-Help Group, the processing and packaging of Non-Timber Forest Produce, such as Mahua and Kodo-Kutki, is a highly appropriate and sustainable business model. These activities provide value addition to locally collected items, creating a reliable source of income while promoting the sustainable use of forest biodiversity.

126. (C) Statement I is correct but Statement II is incorrect
The rugged and forested topography of districts like Dindori and Alirajpur presents significant logistical challenges for the implementation of infrastructure and welfare schemes. Contrary to dense urban areas, the administrative cost of delivering services to highly dispersed tribal hamlets is much higher due to the increased requirements for transport and infrastructure. This geographic reality necessitates specialized planning and higher financial outlays to ensure effective service delivery.

127. (C) The Gram Sabha or Panchayats at the appropriate level.
Under the Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, any displacement of Scheduled Tribes requires the prior informed consent of the local community. Specifically, the Gram Sabha or the appropriate level of Panchayats must be consulted and provide their agreement before land acquisition can proceed. This legal safeguard is designed to protect tribal land rights and ensure their participation in the development process.

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128. (A) To provide supplementary income while allowing tourists to experience authentic tribal culture.
Promoting rural tourism homestays in tribal villages is a strategy to diversify local livelihoods and provide supplementary income to families. This initiative allows visitors to experience authentic tribal culture and traditions in a sustainable and respectful manner. By encouraging community-based tourism, the state helps preserve traditional practices while creating new economic opportunities that do not require the permanent relocation of tribal populations.

129. (D) Micro-credit for tribal youth seeking small loans for equipment and working capital for small businesses.
The Tantya Mama Arthik Kalyan Yojana in Madhya Pradesh is specifically designed to support the entrepreneurial aspirations of tribal youth. The scheme provides micro-credit in the form of subsidized bank loans and working capital to help young tribal individuals start or expand small businesses. By improving access to formal finance, the initiative aims to promote self-employment and economic independence among the younger generation of the Scheduled Tribe community.

130. (B) Promoting women SHGs to enable access to micro-credit, capacity building, and livelihoods.
The MP State Rural Livelihood Mission plays a critical role in tribal blocks by organizing

(D) Appeasing snake deities to prevent snakebites

45. Which of the following visual arts is a traditional geometric wall painting created by the Gond tribe during festivals and marriages?
(A) Pithora
(B) Warli
(C) Digna
(D) Mandana

46. The "Karma" festival gets its name from which of the following?
(A) The belief in Hindu karmic cycle
(B) The Karam (or Karma) tree, whose branch is worshipped
(C) A traditional tribal weapon
(D) A specific river flowing through the Mandla district

47. Identify the correct pair regarding tribal music instruments:
(A) Bana - Wind instrument
(B) Mandar - Two-headed drum
(C) Flute (Bansuri) - Percussion instrument
(D) Chatkora - String instrument

48. Bhagoria is celebrated during the time of which major Indian festival?
(A) Diwali
(B) Holi
(C) Dussehra
(D) Makar Sankranti

49. Match the following tribal dance forms with their associated tribe or region:
List I: (Dance Form)
P. Gendi
Q. Bhagoria Dance
R. Dahka
S. Phulpati
List II: (Associated Tribe/Region)
1. Kol
2. Baiga
3. Malwa (Nomadic/Bhil influence)
4. Bhil
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

50. Consider the following statements regarding tribal priests:
I. The Bhumka is responsible for maintaining spiritual harmony in the village.
II. The Ojha relies heavily on divination and medicinal knowledge to heal the sick.
III. The role of a tribal priest is usually elected through a modern democratic ballot system every five years.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

51. The "Pithora" painting tradition is deeply rooted in the cultural beliefs of which tribe?
(A) Gond
(B) Baiga
(C) Korku
(D) Bhil

52. The "Goncha" festival, known for its chariot procession and the use of bamboo guns called 'Tupki', is traditionally associated with which cultural region and its neighboring tribes?
(A) Malwa region
(B) Bundelkhand region
(C) Chambal region
(D) Bastar region (impacting border tribes of MP)

53. The "Madai" festival serves as an important socio-economic and religious gathering. Which deity is most prominently paraded during this festival in the southern tribal regions of MP?
(A) Ramachandra
(B) Lohasur
(C) Anga Dev
(D) Dulha Dev

54. The "Timki" is a traditional musical instrument frequently used in tribal dances. What type of instrument is it?
(A) A traditional bamboo flute
(B) A sacred stringed lute
(C) A small hemispherical drum
(D) A heavy brass cymbal

55. Which of the following is the defining prop used by performers in the Saila dance?

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(A) Treating ailments with herbal knowledge
(B) Administering various allopathic vaccinations
(C) Conducting modern surgical medical operations
(D) Managing the village pharmacy storage unit

137. In the context of Madhya Pradesh tribal customs, the term "Gatha" is related to:
(A) A traditional folk song sung during marriages
(B) A memorial stone erected in memory of a deceased person
(C) A weapon used during the Bhagoria festival
(D) A sacred thread worn by the priest

138. What distinguishes "Naturism" from "Animism" in the context of tribal beliefs?
(A) Naturism rejects nature; Animism worships it
(B) Naturism believes in one god; Animism in none
(C) No conceptual difference exists in sociology
(D) Naturism worships forces; Animism souls

139. Arrange the following traditional agricultural and cultural events in the general chronological order of the tribal seasonal calendar (from sowing season to post-harvest):
1. Navakhani
2. Bidri (Seed Sowing Ritual)
3. Madai
4. Hareli

Which of the following represents the correct sequence?
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 2, 1, 4, 3
(D) 1, 4, 2, 3

140. Which of the following is the most appropriate reason for the gradual decline of traditional tribal arts and crafts?
(A) Youth entirely forgetting their history
(B) Industrial competition and lack of markets
(C) Government bans on producing tribal art
(D) Belief that art brings bad modern luck

141. The transformation of tribal culture due to modern educational and economic systems is often studied under which of the following concepts?
(A) Sanskritization
(B) Acculturation
(C) Westernization
(D) All of the above

142. "Totem taboos" in tribal communities generally prohibit members from:
(A) Marrying outside their village
(B) Participating in the Bhagoria festival
(C) Speaking their native dialect
(D) Eating or hunting their totemic plant/animal

143. Which of the following is the standard chronological sequence of traditional life-cycle rites of passage in tribal society?
(A) Initiation, Birth Rituals, Marriage, Death Rituals
(B) Birth Rituals, Initiation (Coming of Age), Marriage, Death Rituals
(C) Birth Rituals, Marriage, Initiation, Death Rituals
(D) Marriage, Birth Rituals, Initiation, Death Rituals

144. Which of the following best defines the term "Patriarchy" as it applies to the family structure of most Madhya Pradesh tribes?
(A) Paternal descent and male authority
(B) Maternal descent and inheritance lines
(C) Eldest female as head of the household
(D) Interchangeable roles in ceremonies

145. Which of the following tribal communities is most renowned for their extensive knowledge of medicinal herbs, to the point where they are traditionally considered healers by neighboring tribes?
(A) Kol
(B) Panika
(C) Baiga
(D) Oraon

146. The traditional tribal attire known "Pano Bhaju" is generally associated with women in which regional context?
(A) Western MP (Bhils)
(B) Eastern MP/Chota Nagpur periphery (Oraon/Munda influence)

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65. According to Baiga cultural beliefs, what happens to the tattoos a woman bears after her death?
(A) The only ornament following the soul to afterlife
(B) Physical markings removed during cremation rituals
(C) A curse upon the family members left behind
(D) Symbols that transform into stars in the night sky

66. Which Madhya Pradesh tribe, residing mainly in the Patalkot valley, has retained much of its traditional culture due to geographical isolation?
(A) Bharia
(B) Sahariya
(C) Bhil
(D) Kol

67. What is the central and most indispensable motif in a traditional Bhil Pithora painting?
(A) The Tiger
(B) The Elephant
(C) The Horse
(D) The Peacock

68. The fermented drink locally known as "Sulphi" is traditionally extracted from which of the following?
(A) Sugarcane
(B) The sap of the Fishtail Palm tree
(C) Mahua flowers
(D) Fermented rice water

69. What is the fundamental worldview of tribal communities regarding sacred forests (Sarna/ Devgudi)?
(A) Spiritual domains of deities requiring reverence
(B) Purely economic resources for maximizing profit
(C) Dangerous zones to be cleared for agriculture
(D) Lands to be handed to private industry for development

70. Which of the following best reflects the community architecture found in traditional tribal villages?
(A) Villages laid out in grid patterns like cities
(B) Houses completely isolated and fortified with stone
(C) Houses clustered around a central deity shrine
(D) Multistory wooden complexes for single families

71. Match the following traditional ornaments with the body parts they are worn on:
List I: (Tribal Ornament)
P. Khilawan
Q. Payal
R. Bindi/Tika
S. Choori
List II: (Body Part)
1. Forehead
2. Wrist
3. Neck
4. Ankle
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

72. Consider the following statements regarding the Madai festival:
I. It is primarily observed in the southern tribal belts of Madhya Pradesh and Chhattisgarh.
II. The worship of the local deity marks the inauguration of the festival.
III. It has lost all economic significance in contemporary times.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) I and III only
(D) II and III only

73. Identify the incorrect statement regarding the food culture of Madhya Pradesh tribal communities.
(A) Minor millets like Kodo and Kutki form an important part of their diet.
(B) Forest gatherings like roots, tubers, and edible mushrooms are staple foods.
(C) Meat and fish are commonly consumed, especially during festivals.
(D) They strictly observe a vegetarian diet throughout the year.

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114. "Jhumar" and "Lahki" are recognized as regional variations or styles of which prominent tribal dance?
(A) Saila
(B) Karma
(C) Gendi
(D) Phulpati

115. Which of the following beverages is considered the odd one out as it is not typically a traditional fermented drink of Madhya Pradesh tribes?
(A) Sulphi
(B) Tadi
(C) Handia
(D) Pej

116. Which of the following correctly defines "Exogamy" in the context of tribal marriage customs?
(A) Marrying exclusively within one's own clan or Gotra
(B) The practice of having multiple husbands
(C) The practice of remaining unmarried throughout life
(D) Marrying outside one's own clan or Gotra

117. Which of the following is true regarding the impact of modern formal education on the "Ghotul" institution?
(A) Strengthening of traditional Ghotul roles
(B) Schools officially replacing justice centers
(C) Mandated construction of new urban Ghotuls
(D) Gradual decline in Ghotul importance

118. Match the following tribes with their traditional specialties or traits:
List I: (Tribe)
P. Agariya
Q. Panika
R. Baiga
S. Pardhan
List II: (Specialty/Trait)
1. Iron smelting
2. Kabirpanthi weavers
3. Extensive tattooing & medicinal knowledge
4. Traditional bards and musicians for Gonds
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

119. Which of the following best describes the "Saja" tree's significance in Gond culture?
(A) It is believed to be the sacred abode of their supreme deity, Bada Dev.
(B) It is solely used for making agricultural plows.
(C) It is considered an evil omen and is regularly cut down.
(D) It is the only tree from which traditional liquor is brewed.

120. Which of the following is considered an exception when discussing the materials used for making the traditional "Mandar" drum?
(A) Synthetic plastic membranes
(B) Hollowed wood or clay body
(C) Animal hide for the drumheads
(D) Leather straps for tuning

121. Which of the following deities is associated with the protection of cattle and curing livestock diseases among tribes?
(A) Thakur Dev
(B) Lohasur
(C) Khudiya Rani
(D) Banjari Mata (or local equivalent)

122. The most common motif painted in "Digna" art represents:
(A) Realistic portraits of historical kings
(B) Modern industrial and factory machinery
(C) Depictions of oceanic life and whales
(D) Geometric patterns symbolizing auspiciousness

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123. The environmental ethics of Madhya Pradesh tribes are largely based on:
(A) Anthropocentrism with human dominance
(B) Rapid extraction of various minerals
(C) Belief that forests hinder civilization
(D) Symbiotic relationship with nature

124. What is the fundamental difference between a nuclear family and a joint family in tribal social organization?
(A) Only grandparents and grandchildren
(B) Multiple generations sharing a hearth
(C) Families formed only during festivals
(D) Families lacking any paternal figure

(D) Godharin or Badin

84. The conservation of biodiversity in tribal areas of Madhya Pradesh is often a byproduct of:
(A) Enforcement of modern and strict corporate policies
(B) Commercial wildlife trade within various local markets
(C) Religious taboos protecting specific trees and animals
(D) Chemical-intensive farming and agricultural techniques

85. Which of the following forest products holds immense cultural, religious, and culinary significance, being used for making traditional country liquor among Madhya Pradesh tribes?
(A) Tendu leaves
(B) Sal seeds
(C) Mahua flowers
(D) Amla

86. What is the "Lugda" in the context of tribal textile traditions?
(A) A type of heavy winter blanket for homes
(B) A short sari or draped cloth for women
(C) A specialized turban worn by village leaders
(D) A ceremonial cloth used to cover local deities

87. The concept of "Assimilation" in the context of tribal modernization refers to:
(A) Preservation of tribal culture in isolated reserves
(B) Absorption into society at the cost of identity
(C) Legal recognition of independent tribal nations
(D) Rejection of all non-tribal technologies by groups

88. Match the following tribes with their key cultural features:
List I: (Tribe)
P. Baiga
Q. Bhil
R. Gond
S. Korku
List II: (Key Cultural Feature)
1. Ghotul youth dormitory
2. Extensive body tattooing as a mandatory custom
3. Bhagoria festival
4. Mritak Stambh (Sidoli) for ancestors
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

89. The "Jawara" ritual involves the sowing and worshipping of which crop's seeds in small baskets, typically during the Chaitra Navratri?
(A) Rice
(B) Wheat or Barley
(C) Maize
(D) Mustard

90. "Pej" is a staple traditional diet among many tribes in Madhya Pradesh. What is it essentially?
(A) A liquid gruel made by boiling crushed grains
(B) A thick, spicy meat curry for celebrations
(C) A dry roasted local bread for forest travel
(D) A sweet dessert prepared during tribal marriages

91. Which of the following is an incorrect statement regarding the traditional practice of magic and witchcraft among tribes?
(A) Illnesses and bad luck are often attributed to black magic or evil spirits.
(B) The Gunia or Ojha is sought to counter the effects of witchcraft.
(C) Magical rituals are deeply intertwined with the psychological and social life of the tribe.
(D) Witch-hunting has been completely eradicated historically with no social stigma attached to accused women.

92. What is the socio-cultural significance of "Bride Price" over "Dowry" in traditional Madhya Pradesh tribal societies?
(A) Signifying that women hold zero economic value
(B) A fine imposed for marrying outside the clan
(C) Acknowledging the value of a woman's labor
(D) A recent practice adopted from urban areas only

93. In the traditional tribal justice system, what role does the village Panchayat play?

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(A) Small wooden sticks (Danda)
(B) Bamboo stilts
(C) Iron swords
(D) Clay pots

56. The "Hareli" festival, widely celebrated by tribal communities in Madhya Pradesh and Chhattisgarh, is dedicated to the worship of:
(A) Agricultural tools and cows
(B) Ancestral spirits exclusively
(C) Iron smelting furnaces
(D) Wild forest predators

57. What is the fundamental role of music and dance in tribal communities?
(A) Community socialization, rituals, and celebrations
(B) Commercial performance to earn a stable livelihood
(C) Exclusive entertainment for the village headman only
(D) Recent adoption from urban classical musical arts

58. Match the following phases of Bhagoria with their significance:
List I: (Bhagoria Phase)
P. Gulaliya
Q. Gol Gadhedo
R. Ujadiya
S. Haat
List II: (Significance)
1. The concluding day when the market disperses
2. The initial days of applying colors and seeking partners
3. The central event involving dancing and structural climbing
4. The weekly market setting for the festival
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

59. The "Phulpati" dance is traditionally performed by:
(A) Married men celebrating the birth of a child
(B) Widows mourning the death of a clan member
(C) Unmarried girls during the Dashahara festival
(D) Village priests seeking rain

60. Find the odd one out among the following traditional tribal dance forms of Madhya Pradesh.
(A) Karma
(B) Kathakali
(C) Saila
(D) Bhagoria

61. The "Hansuli" is a prominent traditional ornament worn on which part of the body?
(A) Ankle
(B) Waist
(C) Neck
(D) Forehead

62. The agricultural ritual known as "Navakhani" is celebrated to mark which of the following events?
(A) The consumption of the new crop harvest
(B) The beginning of the monsoon season
(C) The final day of the village market
(D) The initiation of youth into hunting

63. The "Nandana" print is a traditional textile printing technique widely worn by the women of which tribe in Madhya Pradesh?
(A) Bhil
(B) Baiga
(C) Kol
(D) Sahariya

64. Consider the following statements regarding traditional tribal instruments:
I. The Mandar is a percussion instrument.
II. The Bana is a string instrument played with a bow.
III. The Timki is a large wind instrument similar to a flute.
IV. Instruments are often made using locally available materials like wood and animal hide.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

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Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

103. The commercialization of Gond art has led to:
(A) Transition from mud walls to canvas
(B) Complete extinction of traditional art forms
(C) Strict government ban on painting animals
(D) Loss of all natural pigments in the villages

104. "Animism" is a foundational concept in tribal religion. What does it denote?
(A) The belief that animals are superior to humans
(B) The practice of domesticating various wild animals
(C) The total rejection of all spiritual entities
(D) Belief that natural objects possess souls

105. The Narmada Valley Development Projects have most prominently affected which aspect of tribal life in western Madhya Pradesh?
(A) Growth of traditional Bhagoria hats
(B) Increase in the population of PVTGs
(C) Displacement leading to loss of lands
(D) Isolation of tribes from mainstream economy

106. The Panika tribe is historically known for adopting which of the following religious or philosophical sects?
(A) Kabirpanthi
(B) Arya Samaj
(C) Brahmo Samaj
(D) Shaivism

107. Find the odd one out among the deities worshipped by the tribes of Madhya Pradesh.
(A) Zeus
(B) Dulha Dev
(C) Thakur Dev
(D) Lohasur

108. Why has eco-tourism in tribal areas drawn mixed reactions from sociologists?
(A) Livelihood provision vs. cultural degradation
(B) Generation of zero revenue for state governments
(C) Tribal refusal to interact with visiting tourists
(D) Deforestation required for hotel construction

109. Identify the correct pair regarding tribal dance and its key characteristic.
(A) Gendi - Danced holding swords
(B) Bhagoria - Danced on bamboo stilts
(C) Karma - Danced only by unmarried men
(D) Saila - Danced with small wooden sticks

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110. Consider the following statements regarding tribal tattoo traditions:
I. Tattoos are considered a permanent form of jewelry.
II. The Baiga tribe women have specific tattoos for different stages of life.
III. Tattoos are believed to have magical and healing properties.
IV. The tattooing process is traditionally accompanied by folk songs.
V. Tattoos are entirely banned by the traditional village panchayats.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

111. A defining characteristic of traditional tribal architecture is:
(A) Extensive use of imported cement and steel
(B) High-rise structures for joint families
(C) Complete absence of ventilation or windows
(D) Use of sustainable local materials

112. "Dahka" is a popular traditional dance associated with which tribe of Madhya Pradesh?
(A) Gond
(B) Kol
(C) Bhil
(D) Korku

113. Which of the following is not included in the officially recognized Particularly Vulnerable Tribal Groups (PVTGs) of Madhya Pradesh?
(A) Baiga
(B) Bharia
(C) Kol
(D) Sahariya

74. Which of the following represents the typical traditional tattoo marking on the forehead of a Baiga woman?
(A) A full portrait of a tiger
(B) A large circle representing the sun
(C) A "V" shape or dot formations
(D) The name of her husband

75. In the context of socio-cultural changes in tribal regions, if heavy deforestation and restricted access to forest lands occur, which of the following is the most likely effect on tribal culture?
(A) An increase in the practice of shifting cultivation
(B) The expansion of sacred groves for local deities
(C) An enhancement in knowledge of various forest herbs
(D) Decline in artisanship and forest dependence

76. Pithora paintings are not merely decorative arts; they are primarily created for what purpose?
(A) Serving as architectural blueprints for tribal houses
(B) Recording the census of the village
(C) Displaying the wealth of the bride during marriage
(D) Fulfilling a vow (Mannat) and curing diseases or misfortune

77. Which of the following is a significant socio-cultural impact of modernization and development projects on tribal culture in Madhya Pradesh?
(A) Complete revival of all traditional tribal customs
(B) Immediate conversion of all hamlets into smart cities
(C) Absolute rejection of modern medicine by all tribes
(D) Displacement leading to loss of cultural identity

78. The typical housing structure of the Bhil tribe, constructed using bamboo, mud, and thatch, is locally known as:
(A) Ghotul
(B) Choupal
(C) Machan
(D) Tapra

79. Match the following traditional foods or drinks with their descriptions:
List I: (Food/Drink)
P. Pej
Q. Mahua
R. Sulphi
S. Tadi
List II: (Description)
1. Fermented palm sap
2. Flower used for traditional liquor
3. Liquid grain gruel
4. Sap of the Fishtail palm
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

80. Consider the following statements regarding the Saila dance:
I. It is primarily a post-harvest dance.
II. Performers rhythmically strike small wooden sticks.
III. It is mostly performed by male dancers.
IV. It is exclusively performed as a death ritual.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

81. The Sahariya tribe is predominantly concentrated in which geographical region of Madhya Pradesh?
(A) Nimar region
(B) Mahakoshal region
(C) Gwalior-Chambal region
(D) Baghelkhand region

82. Tribal jewelry in Madhya Pradesh, such as the 'Hansuli' and 'Khilawan', is traditionally crafted from which of the following materials?
(A) White metal, silver, and beads
(B) Pure gold and diamonds
(C) Platinum
(D) Polished wood only

83. The traditional female tattoo artist in the Baiga community is locally referred to as:
(A) Likhindra
(B) Bhumka
(C) Parihar

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125. The "Bhageli" form of marriage, meaning marriage by elopement, is typically resorted to when:
(A) The bride is currently married already
(B) The groom is wealthy enough to buy land
(C) The village priest orders the ceremony
(D) Parental consent is not provided

126. Why is the Karma festival significant from an environmental perspective?
(A) Encouraging the clear-cutting of forests
(B) Sacrificing endangered animal species
(C) Banning the use of all water resources
(D) Promoting reverence of the Karam tree

127. "Jhagda Khanda" or "Chhada Chhedi" are traditional terms referring to which practice in certain tribal communities?
(A) Marriage engagement
(B) Childbirth rituals
(C) Divorce proceedings
(D) Ancestor worship

128. Which of the following elements is generally NOT a part of the death rituals among Madhya Pradesh tribes?
(A) Performing a joyful dance to celebrate the soul's release on the very same day
(B) Bathing the corpse
(C) Placing personal belongings of the deceased near the grave/pyre
(D) Hosting a communal feast (Mrityu Bhoj/ Sidoli) after a specific mourning period

129. Which indigenous group of Madhya Pradesh is characterized by their historical association with the forest region of Patalkot, a horseshoe-shaped valley in Chhindwara?
(A) Bhil
(B) Baiga
(C) Sahariya
(D) Bharia

130. The term "Bhumia" in certain Madhya Pradesh tribal contexts refers to:
(A) A person working as landless labor
(B) A village priest or earth-worshipper
(C) A wealthy merchant from a large city
(D) The chief of the tribal military force

131. Which of the following is the most appropriate reason for the gradual decline of traditional tribal arts and crafts?
(A) Youth entirely forgetting their history
(B) Industrial competition and lack of markets
(C) Government bans on producing tribal art
(D) Belief that art brings bad modern luck

132. Consider the following statements regarding modernization impacts on tribal communities:
I. Introduction of cash economy has marginalized traditional barter systems.
II. Migration to urban areas for wage labor has weakened joint family structures.
III. Traditional crafts have found new markets but face threats from mass-produced goods.
IV. State policies emphasize integration rather than isolation.
V. Modernization has completely eradicated all tribal dialects in Madhya Pradesh.
Which of the above statement(s) is/are incorrect?
(A) V only
(B) I and II only
(C) III and IV only
(D) I, IV, and V only

133. The traditional tribal worldview considers land to be:
(A) Communal asset for past and future
(B) Purely commercial commodity for sale
(C) Exclusive property of village leaders
(D) Resource with zero spiritual value

134. The concept of "Raji-Bazi" marriage in tribal communities denotes:
(A) A forced marriage within clans
(B) Marriage by capturing the bride
(C) Marriage via mutual family consent
(D) Marriage for settling blood feuds

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135. Which of the following traditional tribal dances is known to be heavily rhythmic, imitating the movements of animals, and often performed in a circular formation?
(A) Kathak
(B) Bharatanatyam
(C) Karma
(D) Odissi

136. In tribal culture, what is the role of the "Medicine Man"?

(A) Handling modern criminal cases under state codes
(B) Dictating the national voting behavior of tribes
(C) Resolving internal disputes and marital issues
(D) Functioning as a formal banking institution for all

94. Consider the following statements regarding agricultural and seasonal rituals:
I. Navakhani is celebrated before eating the newly harvested crop.
II. Bidri is a seed-sowing ritual to ensure good crop yield.
III. Hareli involves worshipping agricultural implements.
IV. Agricultural rituals are disconnected from the worship of village deities.
V. These rituals help maintain an ecological balance through customary rules.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

95. Read the following statements regarding tribal agricultural and economic shifts and select the correct option.
Statement I: The "Khutla" system among some tribal communities refers to traditional agricultural practices.
Statement II: Modern development has caused a shift from traditional subsistence farming to wage labor.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

96. Which traditional preservation method is widely used by tribes for Mahua flowers and mangoes to sustain them during off-seasons?
(A) Chemical freezing
(B) Sun-drying
(C) Storing in underground iron vaults
(D) Preserving in synthetic vinegar

97. Identify the correct pair representing a tribe and its primary traditional geographical concentration in Madhya Pradesh.
(A) Bhil - Eastern MP (Rewa)
(B) Baiga - Western MP (Jhabua)
(C) Gond - Northern MP (Morena)
(D) Sahariya - Northern MP (Sheopur)

98. The festival of "Chhath" is not traditionally indigenous to the tribes of Madhya Pradesh. If it is observed in a tribal hamlet today, this is most likely an example of:
(A) Cultural assimilation or acculturation
(B) An ancient, strictly guarded PVTG ritual
(C) A traditional community hunting festival
(D) A protest against current state administration

99. Rituals like "Frog Marriage" (Bhekuli Vivah) are sometimes performed in tribal and rural areas of Madhya Pradesh primarily to:
(A) Celebrate a successful harvest
(B) Induce rainfall during a drought
(C) Cure an epidemic disease in the village
(D) Ward off evil spirits from a newborn

100. The "Chatkora" dance is predominantly performed by the members of which tribe?
(A) Sahariya
(B) Bharia
(C) Korku
(D) Panika

101. Identify the incorrect statement about the "Pardhan" tribe in Madhya Pradesh.
(A) They are the primary iron smelters among the tribal groups.
(B) They are traditionally considered the bards and genealogists of the Gonds.
(C) They sing epics praising Gond deities and ancestors.
(D) They predominantly play the Bana instrument during their recitations.

102. Consider the following statements regarding the Pithora painting:
I. It is created by the Likhindra.
II. It is essentially a ritualistic art for fulfilling vows.
III. The horse is the most recurring and central motif.
IV. It is historically practiced by the Baiga tribe.

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(C) Northern MP (Sahariya)
(D) Southern MP (Muria)

147. Which of the following is considered an "Exception" to the rule of clan exogamy in specific isolated tribal scenarios (like some Gond sub-groups)?
(A) Preferred cross-cousin marriage
(B) Marrying from a different village clan
(C) Marrying a person of a different tribe
(D) Marrying a person from a foreign land

148. Which of the following represents the correct sequential order of the three stages of the Bhagoria festival?
(A) Gol Gadhedo, Gulaliya, Ujadiya
(B) Gulaliya, Gol Gadhedo, Ujadiya
(C) Ujadiya, Gol Gadhedo, Gulaliya
(D) Gulaliya, Ujadiya, Gol Gadhedo

149. Arrange the sequential steps traditionally involved in creating a Bhil Pithora painting:
1. Summoning the Likhindra (artist)
2. Plastering the wall with a mixture of cow dung and mud
3. Invoking the deities and painting the horses
4. Taking a vow (Mannat) due to an illness or desire

Which of the following represents the correct sequence?
(A) 4, 2, 1, 3
(B) 2, 1, 4, 3
(C) 4, 1, 2, 3
(D) 1, 4, 2, 3

150. Which of the following is a common feature of tribal art in Madhya Pradesh, setting it apart from classical urban arts?
(A) It relies strictly on mathematical perspective and vanishing points.
(B) It is highly integrated with daily rituals, utility, and natural symbolism.
(C) It is only created on imported canvas.
(D) It is performed by individuals who have graduated from formal art schools.

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a child. The completed painting is believed to bring divine healing and restore prosperity to the household.

77. (D) Displacement leading to loss of cultural identity
Major development projects and modernization have often led to the large-scale displacement of tribal communities from their ancestral lands. Such displacement severs their connection with the sacred forests and burial grounds that anchor their cultural identity. This physical uprooting often results in the loss of traditional languages, social structures, and customary rituals as they struggle to adapt to new environments.

78. (D) Tapra
The traditional house of the Bhil tribe is known as a Tapra. These structures are built using locally available materials such as bamboo, mud, and grass for thatching. A Tapra is usually situated on a small hillock within the family's agricultural field, reflecting the Bhils' preference for living near their crops and maintaining a level of independence and privacy.

79. (A) P-3, Q-2, R-4, S-1
Tribal culinary traditions include various unique items. Pej is a nutritious liquid gruel made from grains. Mahua flowers are used to distill a popular traditional liquor. Sulphi is the fermented sap specifically from the Fishtail palm, while Tadi (Toddy) refers to the fermented sap collected from other types of palm trees. These items are central to tribal hospitality and rituals.

80. (A) I, II, and III only
The Saila dance is a post-harvest celebration performed primarily by men from the Gond and Baiga communities. The dance is characterized by the rhythmic striking of wooden sticks. It is a festive and joyful performance intended for community bonding and entertainment. Contrary to being a some death ritual, it is an expression of gratitude and happiness following a successful agricultural season.

81. (C) Gwalior-Chambal region
The Sahariya tribe is predominantly found in the northern parts of Madhya Pradesh, specifically within the Gwalior and Chambal divisions. They reside in districts like Sheopur, Morena, Guna, and Shivpuri. Historically categorized as a Particularly Vulnerable Tribal Group, the Sahariya have a unique culture and traditionally depended on forest produce collection and labor in the semi-arid northern plains.

82. (A) White metal, silver, and beads
Traditional tribal jewelry in Madhya Pradesh is characterized by its use of durable and accessible materials. Most ornaments, including the Hansuli and various bangles, are crafted from silver or white metal (alloys). Additionally, colorful glass beads, coins, and threads are often incorporated. This jewelry is designed to be sturdy for daily wear while serving as a prominent display of cultural identity during festivals.

83. (D) Godharin or Badin
In the Baiga community, the professional female tattoo artist is traditionally known as a Godharin or Badin. This role is often hereditary, with knowledge of traditional patterns and tattooing techniques passed from mother to daughter. The Godharin is highly respected for her skill and is essential to the community's rites of passage, as every Baiga woman must undergo tattooing.

84. (C) Religious taboos protecting specific trees and animals
The preservation of diverse plant and animal species in tribal areas is deeply linked to indigenous spiritual beliefs. By designating certain groves as sacred and associating specific trees or animals with deities (Totems), tribal laws impose strict taboos on their destruction. This religiously mandated conservation ensures that critical habitats remain untouched, fostering a sustainable ecosystem without the need for external modern enforcement.

85. (C) Mahua flowers
The Mahua tree (Madhuca longifolia) is considered a lifeline for many tribes in Madhya Pradesh. Its flowers are collected, sun-dried, and used to produce a traditional distilled liquor that is essential for social and religious rituals. Beyond liquor, Mahua flowers are used as food, and the seeds provide oil, making the tree a central element of tribal economy and culture.

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9. (B) It ensures solidarity and regulates marriage rules
Totemism acts as a fundamental pillar of tribal social organization by linking clans to specific plants, animals, or natural objects. This system fosters a sense of collective identity and solidarity among members of the same totem group. Furthermore, it strictly regulates marriage laws through clan exogamy, ensuring that individuals marry outside their totemic group to maintain lineage purity.

10. (C) A ritual signifying readiness for adult marriage
Facial and body tattooing is a rite of passage for young girls in many Madhya Pradesh tribes, particularly the Baiga. These permanent markings signify that the individual has transitioned from childhood and is now ready for adult responsibilities, including marriage. Beyond aesthetic value, these tattoos are culturally perceived as permanent jewelry that accompanies the soul into the afterlife.

11. (A) P-3, Q-2, R-4, S-1
The spiritual landscape of tribal Madhya Pradesh is populated by specific deities with defined domains. Bada Dev is the supreme creator residing in the Saja tree, while Dulha Dev is associated with marriage and protection from diseases. Lohasur governs the iron-smelting craft of the Agariya tribe, and Thakur Dev is revered as the guardian of the entire village.

12. (C) Birth
The Chhathi ritual is a significant birth-related ceremony observed on the sixth day after a child is born. Practiced by various tribal communities, it involves purifying the mother and the newborn and introducing the infant to the extended family. This event marks the first public celebration of the child's arrival and is often accompanied by traditional songs and feasts.

13. (A) Korku
The Sidoli tradition is a grand memorial ceremony unique to the Korku tribe. It involves establishing a wooden pillar, known as a Munda, in honor of an ancestor. The ritual includes providing a communal feast to the village and performing traditional dances. This practice reflects the tribe's deep-rooted belief in ancestor worship and the continuation of family lineage.

14. (C) The payment of bride price by the groom's family
The Dapa system represents a socio-economic custom among the Bhil tribe where the groom's family pays a bride price to the bride's parents. This payment acknowledges the economic contribution and labor value of the woman being lost to her natal home. It is a mandatory requirement for finalizing marriage negotiations and establishing formal ties between the two clans involved.

15. (D) The shaman is typically appointed by the state government as an official healthcare worker.
Shamans, known as Ojhas or Gunias, hold influential positions as spiritual healers and mediators within tribal communities. Their authority is derived from hereditary lineage or divine selection rather than state appointment. They use a combination of herbal medicine and spiritual rituals to treat illnesses and resolve social conflicts, acting as the primary guardians of traditional health and spiritual harmony.

16. (A) Patrilineal descent
The Gond tribe follows a patrilineal descent system, where family lineage and property inheritance are traced through the male line. This structure defines the membership of various clans and dictates social obligations. Children take their father's clan name, and ancestral spirits are typically worshipped through the male descendants, reinforcing the patriarchal nature of their social and religious organization.

17. (A) Gond
Bada Dev, also known as Budhal Pen, is revered as the supreme creator and the most powerful deity among the Gond community. He is traditionally believed to reside in the Saja tree, making it sacred to the tribe. Major religious festivals and rituals begin with invocations to him, seeking protection and prosperity for the clan and the entire village.

18. (A) To educate youth on tribal duties and heritage
Initiation ceremonies in tribal societies mark the critical transition from childhood to adulthood. These rites serve a pedagogical purpose by educating the youth about their community's

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history, moral codes, and traditional duties. By participating in these rituals, young members are formally integrated into the adult social structure, ensuring the continuity of cultural heritage and collective survival strategies.

19. (A) P-3, Q-4, R-1, S-2
The Ghotul institution maintains a structured hierarchy to manage its activities. The Siredar acts as the male leader, while the Belosa serves as the female leader overseeing the girls. General male members are referred to as Chelik, and female members are called Motiari. This organized system ensures disciplined social interaction and the effective transmission of tribal knowledge.

20. (A) Both A and R are true and R is the correct explanation of A.
The practice of Dapa, or bride price, has increasingly led to financial strain among tribal youth. As modern economic pressures influence traditional customs, the monetary demands for marriage have escalated significantly. Consequently, many young men are forced to take loans or enter into labor contracts to meet these requirements, leading to cycles of indebtedness that impact their long-term economic stability.

21. (C) A village priest conducting religious rituals
In the spiritual life of several tribes in Madhya Pradesh, the Parihar or Bhumka acts as the essential village priest. Their primary responsibility is to perform religious rituals, offer sacrifices to local deities, and ensure the spiritual protection of the community. They are often consulted for determining auspicious dates for farming and for warding off negative influences from the village.

22. (B) A sacred object, plant, or animal emblem
A totem is a sacred entity, such as a specific animal, plant, or natural element, that serves as a collective emblem for a tribal clan. It represents a mystical relationship between the group and the natural world. Members of the clan often believe they are descended from their totem, leading to religious taboos against harming or consuming that specific species.

23. (D) Gond
Doodh Lautawa is a distinctive marriage custom primarily practiced by the Gond tribe. It refers to the preference for cross-cousin marriages, specifically between the children of a brother and a sister. This practice is culturally viewed as "returning the milk," aiming to keep family ties strong and prevent the fragmentation of ancestral property and clan resources.

24. (D) Animism, nature worship, and belief in local spirits
The religious framework of indigenous tribes in Madhya Pradesh is rooted in animism and naturism. They believe that natural elements like trees, hills, and rivers are inhabited by powerful spirits and deities. Rituals are focused on maintaining harmony with these forces. This nature-centric worldview dictates their agricultural cycles, social gatherings, and daily interactions with the forest environment.

25. (B) Ancestors transform into protective local deities
Ancestor worship is a central component of tribal spirituality in Madhya Pradesh. Communities believe that deceased relatives continue to exist in the spirit world and possess the power to influence the lives of the living. By performing regular rituals and offerings, families ensure that their ancestors transform into protective local deities who guard the household against misfortune and disease.

26. (D) Gotra exogamy is strictly prohibited in traditional tribal marriages.
In tribal societies, a Gotra or clan is a fundamental unit consisting of members who trace their descent to a common ancestor or totem. Contrary to the idea of prohibition, Gotra exogamy is a mandatory rule, meaning individuals must marry outside their own clan. This practice prevents inbreeding and helps establish social and political alliances between different tribal lineages.

27. (A) Thakur Dev
Thakur Dev is widely worshipped across various tribes in Madhya Pradesh as the guardian deity of the village. His shrine is typically located at the village boundary or in a central grove. He is believed to protect the community from external threats, natural calamities, and epidemics. Rituals are performed in his honor before major agricultural activities or community festivals.

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28. (A) P-2, Q-1, R-4, S-3
Tribal marriage systems are diverse and adapted to social needs. Lamsena involves the groom serving the bride's family to earn the right to marry. Bhageli refers to marriage by elopement when parents disagree. Raji-Bazi occurs through mutual consent between the couple and families, while Doodh Lautawa is the traditional practice of cross-cousin marriage within clans.

29. (C) A person can change their totem based on personal preference.
Totemism is an inherited and permanent aspect of tribal identity. A person is born into a totemic clan and remains part of it throughout their life; therefore, changing one's totem based on personal preference is not possible. The system dictates strict rules, such as mourning the death of the totemic animal and prohibiting its consumption, which are passed through generations.

30. (D) Women have no right to seek a divorce under any circumstances.
Tribal societies in Madhya Pradesh generally maintain flexible and pragmatic social norms regarding marriage. Divorce is socially recognized and can be initiated by either husband or wife through the village council. Furthermore, the remarriage of widows and divorced women is widely accepted and facilitated by specific customs like Natra, ensuring that individuals can find social and economic security.

31. (C) Bhil
The Bhagoria festival is the most iconic cultural celebration of the Bhil and Bhilala tribes, held primarily in the western regions of Madhya Pradesh. Occurring just before Holi, it serves as a large-scale social gathering and a traditional haat. The festival is famous for its vibrant dances and historical association with young couples choosing their life partners.

32. (B) Negotiating marshy terrains during the monsoon
The Gendi dance, featuring performers on bamboo stilts, has practical ecological roots. Historically, tribal members used stilts to navigate through muddy and marshy forest terrains during the heavy monsoon season. Over time, this functional method of travel evolved into a rhythmic and acrobatic dance form, showcasing the balance and skill of the performers during community festivals.

33. (B) Rhythmic cycle of labor and leisure in farming
The Karma dance is a celebratory performance that revolves around the agricultural lifestyle of the tribes. Its movements and songs reflect the rhythmic cycle of planting, harvesting, and the subsequent leisure. Performed during the Karma festival, it emphasizes the importance of hard work and the community's dependence on nature's bounty, fostering social unity through collective rhythmic participation.

34. (B) I and II only
The Karma festival is a major event for the Gond and Baiga tribes, focusing on the worship of the Karma tree. Unmarried girls play a central role by observing fasts and offering prayers for the prosperity of their families. Contrary to being a somber event, the festival is defined by vibrant singing and the energetic Karma dance, which continues through the night.

35. (C) Statement I is true but Statement II is false.
The Madai festival acts as a significant socio-economic hub where tribal communities gather to worship local deities and exchange goods. It serves as a large-scale market for minor forest produce and daily necessities. While it is a tribal celebration, it does not strictly exclude non-tribal traders; in fact, it facilitates regional trade and interaction between different communities.

36. (A) It strictly prohibits the depiction of any mythological or folklore subjects.
Gond painting is a world-renowned art form that draws heavily from the tribe's rich oral traditions and folklore. It frequently depicts mythological stories, local deities, and the spirits of nature. The art is characterized by intricate dots and lines, traditionally using natural pigments. Modern pioneers like Jangarh Singh Shyam helped transition this art from village walls to international galleries.

37. (A) The agricultural and seasonal cycle
The cultural life and festival calendar of Madhya Pradesh's tribes are intrinsically tied to the cycles of nature. Festivals are timed according to the arrival of the monsoon, the sowing of seeds, and the ripening of crops. This alignment ensures

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performance of sacred rituals, and the celebration of life-cycle events. These art forms facilitate the transmission of oral history and maintain collective identity, making them indispensable to tribal existence.

58. (A) P-2, Q-3, R-1, S-4
The Bhagoria festival unfolds in stages. Gulaliya involves the initial social interactions and applying colors. Gol Gadhedo is the energetic middle phase featuring ritualistic games and dances. Ujadiya marks the end of the festivities as the market winds down. All these take place within the context of the Haat, the traditional weekly market that serves as the festival's venue.

59. (C) Unmarried girls during the Dashahara festival
Phulpati is a traditional folk dance primarily performed by unmarried girls in the Malwa region of Madhya Pradesh. It is usually held during the Dashahara festival to celebrate the blossoming of nature. The dancers perform with grace, often using floral themes in their songs, signifying youth, fertility, and the community's connection to the changing seasons and regional flora.

60. (B) Kathakali
Karma, Saila, and Bhagoria are all indigenous tribal dance forms native to the communities of Madhya Pradesh, reflecting their local traditions and seasonal cycles. Kathakali, however, is a classical dance-drama from the state of Kerala. While it is a significant part of India's national heritage, it does not belong to the traditional tribal repertoire of the Madhya Pradesh region.

61. (C) Neck
The Hansuli is a prominent traditional neck ornament widely worn by tribal women in Madhya Pradesh. It is typically a thick, torque-like collar made of silver or white metal. Beyond its aesthetic appeal, the Hansuli is a symbol of marital status and ethnic identity. Its weight and intricate designs vary across different tribes, reflecting their specific artistic preferences and social standing.

62. (A) The consumption of the new crop harvest
Navakhani is an important agricultural ritual celebrated to mark the first consumption of the newly harvested crop. Before the community begins to eat the new grain, it is ceremonially offered to the deities and ancestors to show gratitude for a successful season. This ritual ensures spiritual approval and prosperity for the upcoming year's farming endeavors.

63. (A) Bhil
The Nandana print is a traditional block-printing technique involving intricate floral and nature-inspired motifs, primarily using indigo and ochre dyes. This fabric is traditionally favored and worn by the women of the Bhil tribe in the Malwa and Nimar regions. The durable and vibrant cloth is a key component of their ethnic attire, representing their unique textile heritage.

64. (B) I, II, and IV only
Tribal musical instruments are crafted from local materials like wood and hide. The Mandar is a foundational percussion drum, and the Bana is a sacred stringed instrument played with a bow. However, the Timki is a small drum, not a wind instrument. These instruments are vital for maintaining the rhythmic and melodic traditions of various Madhya Pradesh tribes during festivals.

65. (A) The only ornament following the soul to afterlife
In Baiga culture, there is a profound spiritual belief that tattoos are the only permanent possessions of a person. While jewelry and clothes are left behind at death, the tattoos on a woman's body are believed to accompany her soul into the afterlife. These markings serve as a form of spiritual identification and are considered the ultimate, eternal ornament.

66. (A) Bharia
The Bharia tribe is famously associated with Patalkot, a deep, isolated valley in the Chhindwara district. For centuries, the geographical isolation of this "horseshoe" valley allowed the Bharia to preserve their traditional customs, language, and medicinal knowledge with minimal outside influence. They are recognized as a Particularly Vulnerable Tribal Group due to their unique and secluded lifestyle.

67. (C) The Horse
The horse is the central and most indispensable motif in Bhil Pithora paintings. It represents the deity Pithora Dev and other spiritual figures. The

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made of clay or wood, covered with animal hide. It provides the rhythmic foundation for major dances like the Karma and Saila. Unlike the Bana (string) or Flute (wind), the Mandar is essential for maintaining the community's dance tempo.

48. (B) Holi
The Bhagoria festival is celebrated in the week leading up to Holi, the Hindu festival of colors. For the Bhil and Bhilala tribes, this period represents the culmination of the harvest season and a time for social rejuvenation. The festive atmosphere of Bhagoria, with its colorful markets and traditional dances, perfectly aligns with the regional spirit of the spring season and Holi.

49. (A) P-2, Q-4, R-1, S-3
Different tribes have unique dance traditions. Gendi is a specialty of the Baiga, while the Bhagoria dance is central to Bhil culture. The Dahka dance is associated with the Kol tribe, and Phulpati is a folk dance found in the Malwa region, often influenced by nomadic groups. These dances serve as distinct markers of regional and ethnic identity within the state.

50. (A) I and II only
Tribal priests like the Bhumka play a vital role in maintaining spiritual balance through rituals. The Ojha or Gunia uses a combination of divination and herbal medicine to provide healthcare. However, these roles are not elected through modern democratic ballots; they are typically hereditary positions or determined by community consensus based on spiritual aptitude and traditional training.

51. (D) Bhil
Pithora painting is a sacred ritualistic art form belonging to the Bhil and Bhilala tribes. These paintings are created on the inner walls of houses as an offering to the deity Pithora Dev. The process is undertaken to seek blessings, cure ailments, or fulfill specific vows. It is characterized by the central depiction of horses and a vibrant array of colors.

52. (D) Bastar region (impacting border tribes of MP)
The Goncha festival is a major cultural event in the Bastar region, which significantly influences the tribal groups living along the southern borders of Madhya Pradesh. It is known for its chariot procession, similar to the Jagannath Rath Yatra. A unique feature of this festival is the use of 'Tupki', traditional bamboo toy guns used by participants to mock-fire at each other.

53. (C) Anga Dev
During the Madai festival in the southern tribal belts, Anga Dev is the most prominent deity worshipped and paraded. This deity is typically represented by a wooden structure or logs carried on the shoulders of devotees. The procession of Anga Dev is a high point of the festival, believed to bring divine protection and health to the gathering tribal clans.

54. (C) A small hemispherical drum
The Timki is a traditional percussion instrument commonly used in tribal folk music and dances. It is a small, hemispherical drum, often made of brass or clay and covered with animal skin. Usually played in pairs or alongside larger drums like the Mandar, the Timki provides a high-pitched rhythmic accompaniment that adds energy to the community's musical performances.

55. (A) Small wooden sticks (Danda)
The Saila dance is defined by the use of small wooden sticks, known as Dandas, which the performers carry in each hand. As the dancers move in a circle or in rows, they rhythmically strike their sticks against those of their neighbors. This coordinated clicking sound, combined with the beat of the drum, creates a unique auditory and visual experience during celebrations.

56. (A) Agricultural tools and cows
The Hareli festival is fundamentally an agrarian celebration where tribes express gratitude for the resources required for farming. During this event, agricultural implements like plows, hoes, and sickles are cleaned and worshipped. Additionally, cattle are honored for their vital role in cultivation. This ritual underscores the sacred bond between the tribal farmer, their tools, and the environment.

57. (A) Community socialization, rituals, and celebrations
In tribal life, music and dance are not mere entertainment but are deeply integrated into the social and spiritual fabric. They serve as essential tools for community socialization, the

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that rituals are performed at critical agricultural junctures to seek divine blessings for a successful harvest and community well-being.

38. (D) Post-harvest winter nights
The Saila dance is a traditional stick dance performed by the men of the Gond and Baiga tribes. It is primarily a post-harvest celebration held during the cool winter months. Dancers move in circles, rhythmically striking wooden sticks against each other. The dance serves as a form of community entertainment and a celebration of the successful completion of the farming season.

39. (D) A stringed musical instrument played by the Pardhan community
The Bana is a sacred three-stringed musical instrument central to the identity of the Pardhan community. As the traditional bards and genealogists of the Gond tribe, Pardhans use the Bana to accompany their recitations of heroic epics and clan histories. It is believed to be the preferred instrument of the supreme deity, Bada Dev, holding immense spiritual significance.

40. (D) Phulpati
The Bhagoria festival is traditionally organized into three distinct phases. Gulaliya is the initial period for applying colors, followed by Gol Gadhedo, which involves specific ritual games and dancing. The final phase is Ujadiya, signifying the dispersal of the market. Phulpati, on the other hand, is a separate folk dance performed in the Malwa region, not a phase of Bhagoria.

41. (A) P-2, Q-3, R-1, S-4
Tribal art forms in Madhya Pradesh are highly specialized. Digna consists of geometric wall patterns created by Gonds, while Pithora refers to the ritual horse paintings of the Bhils. The Likhindra is the master artist who executes these ritual paintings. Chhui Mitti is the natural white clay used by many tribes as a base pigment for their traditional artwork.

42. (A) Both A and R are true and R is the correct explanation of A.
The Hareli festival is celebrated during the Hindu month of Shravan, coinciding with the peak of the monsoon when the landscape is vibrant green. For tribal farmers, this marks a vital period in the agricultural calendar. By worshipping their farming tools and livestock during this time, they seek protection for their crops and ensure a prosperous growing season ahead.

43. (B) Baiga
While variations exist among other groups, the Gendi dance is most famously and skillfully performed by the Baiga tribe. The use of bamboo stilts allows dancers to perform impressive acrobatic feats and maintain balance in a circular formation. This unique performance is a highlight of their festive gatherings, showcasing the physical agility and cultural creativity of the Baiga youth.

44. (D) Appeasing snake deities to prevent snakebites
Nagpanchami is a festival dedicated to the worship of snakes, which are both feared and revered in tribal societies. Given their close proximity to the forest, tribal communities perform these rituals to appease snake deities and seek protection from snakebites for themselves and their livestock. It is a day of offering milk and prayers to ensure safety during the rainy season.

45. (C) Digna
Digna is a traditional form of geometric wall and floor art practiced by the Gond tribe, especially during weddings and major festivals. These patterns are created to beautify the home and invite auspiciousness. The precision and symmetry of Digna serve as the foundational aesthetic from which the more illustrative and contemporary Gond canvas paintings have eventually evolved.

46. (B) The Karam (or Karma) tree, whose branch is worshipped
The Karma festival derives its name from the Karam (or Karma) tree, which is considered sacred by many tribes including the Gond and Baiga. During the festival, a branch of this tree is ceremoniously brought to the village and planted in a central area to be worshipped. This ritual symbolizes the tribe's deep reverence for nature and their prayers for prosperity.

47. (B) Mandar - Two-headed drum
The Mandar is the most iconic percussion instrument in Madhya Pradesh tribal music. It is a two-headed drum with a body typically

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entire ritual surrounding the painting is often called "writing the horse." These equine figures are depicted in vibrant colors and are believed to carry the prayers of the devotees to the divine realm, ensuring protection and health.

68. (B) The sap of the Fishtail Palm tree
Sulphi is a popular fermented beverage among the tribal communities of southern Madhya Pradesh and Bastar. It is extracted from the sap of the Fishtail Palm tree (Caryota urens). The sap is collected in pots and allowed to ferment naturally, producing a refreshing drink. The Sulphi tree is often considered a valuable family asset and is passed down through generations.

69. (A) Spiritual domains of deities requiring reverence
Tribal communities view sacred forests, known locally as Sarna or Devgudi, as the literal abodes of their deities and ancestral spirits. These areas are treated with immense reverence and are strictly protected from exploitation. This spiritual worldview creates a self-governing conservation system where religious taboos prevent deforestation, effectively preserving local biodiversity and maintaining the ecological sanctity of the region.

70. (C) Houses clustered around a central deity shrine
Traditional tribal village layouts often reflect their spiritual and social priorities. Houses are typically clustered around a central open space which often contains the shrine of the village deity or a community meeting place. This arrangement facilitates collective decision-making, communal celebrations, and a shared sense of security, reinforcing the close-knit social structure of the tribal group.

71. (A) P-3, Q-4, R-1, S-2
Tribal jewelry is specific to different body parts. The Khilawan is a type of neck ornament, while the Payal is worn on the ankles. The Bindi or Tika is used to decorate the forehead, and Choori refers to bangles worn on the wrists. These items are often made from silver or white metal and are essential components of traditional festive attire.

72. (B) III only
The Madai festival remains a vibrant and essential part of tribal life in southern Madhya Pradesh. It successfully combines religious worship of local deities with significant economic activities. Far from losing significance, it continues to serve as a vital marketplace for the exchange of forest produce and modern goods, while also functioning as a major social event for inter-clan networking.

73. (D) They strictly observe a vegetarian diet throughout the year.
The traditional diet of Madhya Pradesh tribes is diverse and largely dependent on forest resources and small-scale farming. While they consume millets, roots, and tubers, they are not strictly vegetarian. Meat and fish are significant parts of their food culture, especially during festivals and communal celebrations where animal sacrifice and shared feasts are common practices for honoring deities.

74. (C) A "V" shape or dot formations
The Baiga tribe is renowned for its elaborate tattooing traditions, which are particularly detailed for women. A signature marking for a Baiga woman is a specific geometric design on the forehead, often consisting of a "V" shape or a series of dots. These markings are not random; they follow traditional patterns that signify the woman's tribal identity and her stage of life.

75. (D) Decline in artisanship and forest dependence
Deforestation and restricted forest access profoundly disrupt tribal culture by removing the raw materials necessary for their traditional way of life. This leads to a decline in forest-based artisanship, the loss of medicinal herbal knowledge, and a breakdown of spiritual practices linked to sacred groves. Consequently, tribes are often forced into wage labor, resulting in the erosion of their unique cultural identity.

76. (D) Fulfilling a vow (Mannat) and curing diseases or misfortune
Pithora paintings are primarily ritualistic rather than merely decorative. A Bhil family commissions an artist to "write" a Pithora painting to fulfill a religious vow (Mannat). This is usually done in response to a crisis, such as a persistent illness, crop failure, or the desire for

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ANSWERS

1. (D) The protection of the newborn and mother from malevolent spirits
The final day of birth ceremonies among the Baiga tribe involves a purification ritual intended to cleanse the household. This ceremony focuses on the spiritual safety of both the mother and the newborn. It is believed that such rites provide a mystical shield against malevolent spirits and negative energy, ensuring the child's healthy integration into the tribal community.

2. (C) A youth dormitory for cultural and moral education
The Ghotul serves as a traditional youth dormitory within the social fabric of Gond and Muria tribal societies. It functions as a crucial center for socialization where unmarried young men and women learn cultural values, community duties, and moral ethics. Through music and dance, the institution preserves oral traditions and prepares the youth for responsible adult lives.

3. (C) A specific hamlet or cluster of houses
In the settlement pattern of the Bhil tribe, a Falia represents a distinct neighborhood or a cluster of houses within a larger village. These units are typically inhabited by families belonging to the same lineage or clan. The decentralized layout of these hamlets reflects the tribe's preference for living close to their agricultural lands and maintains community cohesion.

4. (A) Both A and R are true and R is the correct explanation of A.
Tribal communities in Madhya Pradesh traditionally maintain sacred groves as protected areas dedicated to local deities and ancestral spirits. These spots are governed by strict religious taboos that forbid the cutting of trees or hunting of wildlife. Consequently, these cultural practices serve a dual purpose by upholding spiritual traditions while effectively ensuring biodiversity conservation and local ecological balance.

5. (B) The groom cannot pay the traditional bride price
The Lamsena or Lamjhana system is a form of marriage by service practiced by several tribes like the Baiga and Gond. This arrangement occurs when a prospective groom is unable to pay the customary bride price. To fulfill the obligation, he resides with the bride's family and provides labor for a fixed period before the formal wedding ceremony.

6. (B) The smelting furnace
The Agariya tribe, traditionally known for their expertise in iron smelting, holds Lohasur in high reverence. As the patron deity of iron, he is believed to reside within the smelting furnace itself. Rituals and offerings are dedicated to him during the smelting process to ensure the successful extraction of iron and the safety of the workers involved.

7. (B) Baiga
The Baiga tribe is officially categorized by the government as a Particularly Vulnerable Tribal Group in Madhya Pradesh due to its unique cultural heritage and traditional lifestyle. Known for their deep connection with the forest and shifting cultivation practices, they maintain distinct customs and medicinal knowledge. This status highlights the need for specialized conservation efforts to protect their unique identity.

8. (B) Gond and Korku
The practice of erecting a Mritak Stambh or memorial pillar is a significant ritual among the Gond and Korku tribes. These wooden or stone structures are created to honor deceased ancestors and ensure their peaceful transition to the spirit world. Such monuments serve as focal points for community remembrance and are often decorated with carvings reflecting the deceased's life.

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86. (B) A short sari or draped cloth for women
The Lugda is a traditional garment worn by tribal women in Madhya Pradesh, particularly among the Gond and Baiga communities. It is essentially a short sari or a draped piece of cloth, typically made of coarse cotton and featuring bold colors and simple borders. The Lugda is designed for comfort and practicality, allowing women to work freely in the fields and forests.

87. (B) Absorption into society at the cost of identity
Cultural assimilation refers to the process where a minority group, such as a tribal community, gradually adopts the customs and attitudes of the prevailing mainstream culture. This often occurs at the expense of their original cultural identity, as traditional languages, rituals, and social structures are replaced by those of the dominant society, leading to a loss of ethnic distinctiveness.

88. (A) P-2, Q-3, R-1, S-4
Different tribes are known for specific cultural hallmarks. The Baiga are famous for extensive tattooing, while the Bhil are identified by the Bhagoria festival. The Gond historically maintained the Ghotul youth dormitory system, and the Korku tribe is noted for the Sidoli ceremony and the erection of Mritak Stambh (memorial pillars) to honor their deceased ancestors.

89. (B) Wheat or Barley
The Jawara ritual is a significant agricultural ceremony where seeds of wheat or barley are sown in small baskets filled with earth. This takes place during the Chaitra Navratri. The rapid growth of these sprouts is observed as an omen for the upcoming crop season. On the final day, the vibrant green sprouts are carried in processions and immersed in water.

90. (A) A liquid gruel made by boiling crushed grains
Pej is a staple food for many tribal communities in Madhya Pradesh, providing essential sustenance for forest and field work. It is a liquid gruel prepared by boiling crushed grains like rice, maize, or millets in a large quantity of water. Often consumed during the day, it is both hydrating and filling, representing the simplicity and practicality of the tribal diet.

91. (D) Witch-hunting has been completely eradicated historically with no social stigma attached to accused women.
While tribal communities rely on shamans like the Gunia to counter perceived black magic, the social issue of witch-hunting has unfortunately not been completely eradicated. In some regions, women are still occasionally stigmatized or targeted based on superstitious beliefs regarding bad luck or illness. Efforts by the state and social activists continue to address these harmful practices and associated social stigma.

92. (C) Acknowledging the value of a woman's labor
Unlike the dowry system, the practice of bride price in tribal societies is a symbolic acknowledgment of the woman's economic and social value. By paying a bride price, the groom's family compensates the bride's parents for the loss of a productive member of their household. It reflects a social structure where women's labor and contribution to the family economy are highly regarded.

93. (C) Resolving internal disputes and marital issues
The traditional tribal Panchayat serves as the primary judicial and administrative body within the village. It is responsible for resolving internal social conflicts, handling marital disputes, and enforcing customary laws. Led by respected elders or a hereditary headman, this council ensures that community harmony is maintained and that tribal norms are respected without the immediate need for external legal intervention.

94. (A) I, II, III, and V only
Rituals like Navakhani, Bidri, and Hareli are essential agricultural milestones that involve worshipping tools, seeds, and nature. These practices are deeply connected to the worship of village deities, as the community seeks spiritual protection for their crops. Through these customary rules, tribes maintain an ecological balance and a disciplined approach to farming, ensuring sustainable interaction with their environment.

95. (A) Both Statement I and Statement II are true.
Traditional systems like Khutla represent the historical agricultural practices and social arrangements within tribal communities. However, modern economic shifts have led to

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classical urban arts, which may be created for purely aesthetic or commercial purposes, tribal art is deeply integrated into daily life, utility, and sacred ceremonies. It uses natural materials and relies on traditional symbolism to communicate spiritual beliefs, record oral history, and ensure the community's well-being through ritualized creativity.

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105. (C) Displacement leading to loss of lands
The large-scale dam projects in the Narmada Valley have significantly impacted the tribal populations of western Madhya Pradesh, particularly the Bhils and Bhilalas. The primary effect has been the displacement of thousands of families from their ancestral riverine lands. This loss of land has disrupted their traditional agricultural practices and led to the fragmentation of their socio-cultural and community structures.

106. (A) Kabirpanthi
A large section of the Panika tribe in Madhya Pradesh has historically adopted the Kabirpanthi sect, following the teachings of the saint Kabir. Known as 'Kabirpanthi Panikas', they emphasize simplicity, non-violence, and the rejection of idol worship. This religious shift has influenced their lifestyle, including their traditional occupation as weavers and their diet, often leading to a more settled and vegetarian way of life.

107. (A) Zeus
Dulha Dev, Thakur Dev, and Lohasur are all traditional deities worshipped by various tribal communities in Madhya Pradesh. Dulha Dev is a household deity, Thakur Dev is the village protector, and Lohasur is the god of iron smelting. Zeus, however, is the supreme god in ancient Greek mythology and has no historical or cultural connection to the indigenous tribal religions of central India.

108. (A) Livelihood provision vs. cultural degradation
Eco-tourism in tribal regions presents a complex dilemma for sociologists. On one hand, it provides much-needed economic opportunities and livelihoods for tribal youth through hospitality and craft sales. On the other hand, it risks cultural degradation as traditional customs may be commercialized or altered to suit tourist expectations, potentially leading to the loss of authentic cultural practices and social disruption.

109. (D) Saila - Danced with small wooden sticks
The Saila dance is accurately characterized by the use of small wooden sticks that dancers strike rhythmically. In contrast, Gendi is performed on bamboo stilts, not with swords. Bhagoria is a social and festive dance, not a stilt dance. Karma is a community dance performed by both men and women, emphasizing labor and seasonal cycles rather than being restricted to unmarried men only.

110. (A) I, II, III, and IV only
Tattooing is a deeply significant practice where markings are seen as permanent jewelry and possess healing properties. Tribes like the Baiga have specific designs for different life stages, and the process is culturally enriched with folk songs. Far from being banned, these tattoos are a mandatory traditional requirement in many communities, serving as essential markers of tribal identity and spiritual preparedness.

111. (D) Use of sustainable local materials
A defining feature of traditional tribal architecture is its total reliance on sustainable and locally sourced materials. Houses are constructed using mud, bamboo, wood, and thatched grass. This approach ensures that the dwellings are well-suited to the local climate, environmentally friendly, and easily repairable by the community. It reflects a deep understanding of the immediate natural environment and resource management.

112. (B) Kol
The Dahka dance is a prominent traditional performance associated with the Kol tribe, who primarily inhabit the Baghelkhand and eastern regions of Madhya Pradesh. The dance is characterized by energetic movements and is usually performed during social gatherings and festivals. It serves as an important medium for the Kol people to express their cultural vibrancy and maintain their community bonds.

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113. (C) Kol
In Madhya Pradesh, the Baiga, Bharia, and Sahariya are the three tribal groups officially recognized by the Government of India as Particularly Vulnerable Tribal Groups (PVTGs) due to their declining or stagnant population and low literacy levels. While the Kol is a significant and large tribal community in the state, they are not categorized under the specialized PVTG status.

114. (B) Karma
The Karma dance is so widespread among the tribes of central India that several regional variations have emerged. Jhumar and Lahki are recognized styles or sub-forms of the Karma

dance, reflecting the local musical influences and performance nuances of different districts. These variations demonstrate the dynamic and evolving nature of this fundamental tribal art form across various communities.

115. (D) Pej
Sulphi, Tadi, and Handia are all traditional fermented alcoholic beverages consumed by tribal communities during rituals and festivals. They are made from palm sap or fermented rice. Pej, however, is a non-alcoholic liquid grain gruel consumed as a daily staple food for nutrition and hydration. While it is a traditional drink, its purpose and composition differ from the fermented intoxicants.

116. (D) Marrying outside one's own clan or Gotra
Exogamy is a fundamental marriage rule in tribal societies requiring individuals to marry someone from a different clan or Gotra. This practice is based on the belief that members of the same clan share a common ancestor or totem and are therefore blood relatives. Exogamy helps prevent inbreeding and facilitates the creation of social, economic, and political alliances between different tribal groups.

117. (D) Gradual decline in Ghotul importance
The introduction of modern formal education systems has led to a gradual decline in the significance of traditional institutions like the Ghotul. As tribal children spend more time in state schools and move towards urban employment, the role of the Ghotul as the primary center for cultural and moral education has diminished. This shift reflects the broader transformation of tribal social life under modern influences.

118. (A) P-1, Q-2, R-3, S-4
Tribal groups often have specialized traditional roles. The Agariya are expert iron smelters, while the Panika are known as Kabirpanthi weavers. The Baiga tribe is renowned for extensive tattooing and profound medicinal knowledge of forest plants. The Pardhans serve as the essential bards and musicians, preserving the oral history and genealogies of the Gond community through their songs and recitations.

119. (A) It is believed to be the sacred abode of their supreme deity, Bada Dev.
The Saja tree (Terminalia elliptica) holds immense spiritual importance in Gond culture. It is believed to be the sacred dwelling place of Bada Dev, their supreme deity. Because of this association, Gond people treat the tree with great reverence, often performing rituals at its base and refusing to cut it down. The tree serves as a living shrine and a symbol of divine presence.

120. (A) Synthetic plastic membranes
The traditional Mandar drum is an entirely natural product. Its body is crafted from hollowed wood or baked clay, and the drumheads are made from animal hides, such as those of goats or cows. Leather straps are used for tuning the tension. The use of modern synthetic plastic membranes is an exception and would deviate from the traditional acoustic and cultural standards of tribal instrument making.

121. (A) Thakur Dev
In many tribal villages, Thakur Dev is worshipped not only as the village guardian but also as the protector of livestock. Tribal farmers offer prayers and perform specific rituals to him to ensure the health of their cattle and to cure diseases that may affect their animals. This worship reflects the critical importance of cattle in their traditional agricultural and economic life.

122. (D) Geometric patterns symbolizing auspiciousness
Digna art is primarily characterized by its use of intricate geometric patterns, such as triangles, squares, and stylized floral motifs. These designs are painted on the walls and floors of houses to symbolize auspiciousness and to provide spiritual protection to the household. The repetitive and symmetrical nature of these patterns is a hallmark of Gond aesthetic tradition before it moved toward figurative canvas art.

123. (D) Symbiotic relationship with nature
The environmental ethics of tribal communities are rooted in a symbiotic relationship with nature. Rather than viewing the forest as a resource to be exploited, they see it as a partner in survival. Their religious beliefs, taboos, and sustainable harvesting practices ensure that they only take what is necessary for subsistence, thereby

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maintaining the forest's health and ensuring the availability of resources for future generations.

124. (B) Multiple generations sharing a hearth
The primary distinction between family types in tribal society lies in the household composition. A nuclear family consists only of parents and their children. In contrast, a joint family involves multiple generations—such as grandparents, their sons, and their sons' families—living together and sharing a common hearth. This structure provides a strong support system for shared agricultural labor and the collective raising of children.

125. (D) Parental consent is not provided
Bhageli, or marriage by elopement, is a socially recognized custom used when a couple wishes to marry but faces opposition from their parents or clans. By eloping, the couple forces the community to recognize their union. Typically, after a period of absence, they return to the village, and a settlement is reached, often involving the payment of a fine or bride price to regularize the marriage.

126. (D) Promoting reverence of the Karam tree
The Karma festival is environmentally significant because it centers on the worship of the Karam tree, reinforcing a culture of forest protection. By elevating a tree to a sacred status, the ritual ensures that the community maintains a respectful and protective attitude toward local flora. This spiritual connection discourages random deforestation and promotes the ecological awareness necessary for the tribe's long-term survival in the forest.

127. (C) Divorce proceedings
The terms Jhagda Khanda or Chhada Chhedi refer to the traditional process of divorce in several tribal communities of Madhya Pradesh. These proceedings are managed by the village council, where the causes of separation are discussed and a settlement is reached. This often involves the return of a portion of the bride price or the payment of a fine, ensuring a socially sanctioned end to the marriage.

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128. (A) Performing a joyful dance to celebrate the soul's release on the very same day
Death rituals in tribal societies are generally somber and focused on honoring the deceased and purifying the family. They include bathing the corpse and burying personal belongings. While a communal feast (Sidoli) or a commemorative dance may occur later to mark the end of the mourning period, performing a joyful dance on the very day of death is not a standard traditional practice.

129. (D) Bharia
The Bharia tribe is the indigenous group most closely associated with the Patalkot valley in Chhindwara. Their historical residence in this unique geographical formation has made them a subject of great interest for anthropologists. The "Patalkot Bharias" have traditionally relied on the valley's rich biodiversity for food and medicine, maintaining a lifestyle that remained largely unchanged for centuries due to the valley's steep, inaccessible walls.

130. (B) A village priest or earth-worshipper
In various tribal contexts in Madhya Pradesh, the term Bhumia refers to a village priest or a person who holds special knowledge about the earth and local spirits. The Bhumia is responsible for conducting rituals related to land, farming, and the appease of territorial deities. Their role is essential for ensuring that the community remains in good spiritual standing with the land they inhabit and cultivate.

131. (B) Industrial competition and lack of markets
The decline of traditional tribal arts and crafts is primarily driven by modern economic factors. Mass-produced industrial goods are often cheaper and more readily available, making it difficult for handmade tribal products to compete. Additionally, the lack of access to wider markets and the migration of tribal youth to urban centers for wage labor further diminish the time and incentive dedicated to preserving these labor-intensive traditional crafts.

132. (A) V only
Modernization has indeed brought significant changes, such as the rise of a cash economy and urban migration. While traditional joint family structures are weakening and crafts

significant changes, where many tribal members are transitioning from self-sufficient subsistence farming to wage labor in urban or industrial sectors. This shift often impacts their traditional lifestyle and alters the economic dynamics of the tribal household.

96. (B) Sun-drying
Sun-drying is the most common and effective traditional preservation method used by tribal communities in Madhya Pradesh. This technique is applied to various forest products, including Mahua flowers, mango slices, and various tubers. By removing moisture using solar heat, they ensure that these vital food sources are preserved for consumption during the lean summer or winter months when fresh produce is scarce.

97. (D) Sahariya - Northern MP (Sheopur)
The Sahariya tribe is traditionally and primarily concentrated in the northern region of Madhya Pradesh, specifically in districts like Sheopur and Morena. Other pairs provided are incorrect: Bhils are in the West (Jhabua/Alirajpur), Baigas are in the Eastern Maikal range (Mandla/Dindori), and Gonds are widely spread but have a major presence in the Mahakoshal and central forest belts.

98. (A) Cultural assimilation or acculturation
The Chhath festival is indigenous to Bihar and eastern Uttar Pradesh. Its presence in a traditional Madhya Pradesh tribal hamlet is a clear indicator of acculturation or cultural assimilation. This occurs as tribes interact with migrant populations or are exposed to mainstream media, leading them to adopt external religious practices alongside or in place of their own ancestral rituals.

99. (B) Induce rainfall during a drought
Frog Marriage, or Bhekuli Vivah, is a traditional folk ritual performed during periods of severe drought. Based on sympathetic magic, the ceremony involves a ritualistic wedding of two frogs, accompanied by songs and prayers. It is believed that this act will please the rain gods and induce the much-needed rainfall required for the survival of crops and the village.

100. (C) Korku
The Chatkora dance is a famous traditional dance performed by the Korku tribe, primarily in the areas around the Satpura range. The dance is named after the 'Chatkora', a small wooden clapper or percussion instrument that the dancers use to create a sharp, rhythmic sound. It is a lively performance that showcases the unique musical and rhythmic heritage of the Korku people.

101. (A) They are the primary iron smelters among the tribal groups.
The Pardhan tribe is not traditionally known for iron smelting; that role is specifically associated with the Agariya tribe. Instead, the Pardhans are historically recognized as the bards, musicians, and genealogists for the Gond community. They play the sacred Bana instrument and recite heroic epics and ancestral histories, serving as the primary keepers of the Gonds' rich oral and cultural traditions.

102. (A) I, II, and III only
Pithora paintings are ritualistic art forms executed by specialized artists known as Likhindra, primarily within the Bhil community. The horse is the central motif, and the painting is done to fulfill spiritual vows. However, this tradition is historically rooted in the Bhil and Bhilala tribes, rather than the Baiga tribe, who are better known for their tattooing and medicinal knowledge.

103. (A) Transition from mud walls to canvas
The commercialization and global recognition of Gond art have led to a significant shift in its medium. Traditionally painted on the mud walls of houses using natural pigments, the art is now frequently produced on canvas and paper using modern acrylic colors. This transition has allowed tribal artists to reach international markets and ensure the economic sustainability of their unique artistic heritage.

104. (D) Belief that natural objects possess souls
Animism is a foundational religious belief among tribal communities, asserting that all natural objects—including trees, rocks, rivers, and mountains—possess their own unique souls or spirits. This worldview leads to a profound respect for the environment, as every element of nature is seen as a living entity that must be appeased and respected through rituals and careful interaction.

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the customs of higher-status Hindu groups. Acculturation refers to the broader process of cultural change through contact with mainstream society. Westernization denotes the influence of modern, western-style education and technology. All these concepts are relevant for understanding how tribal cultures in Madhya Pradesh are evolving in response to modern national and global influences.

142. (D) Eating or hunting their totemic plant/animal
Totem taboos are sacred prohibitions that govern a clan's interaction with their totemic plant or animal. Members are strictly forbidden from hunting, killing, or consuming the entity that serves as their totem. Violating this taboo is believed to bring spiritual misfortune or illness upon the individual and the clan. This system fosters a deep religious bond with a specific part of nature and encourages its conservation.

143. (B) Birth Rituals, Initiation (Coming of Age), Marriage, Death Rituals
Tribal societies observe a standard sequence of life-cycle rituals, or rites of passage, that mark an individual's journey through life. It begins with birth rituals that welcome the infant. Initiation ceremonies follow, marking the transition from childhood to adult status. Marriage rituals establish new social and family bonds, and finally, death rituals ensure the soul's safe passage to the spirit world and ancestor status.

144. (A) Paternal descent and male authority
Patriarchy in the context of Madhya Pradesh tribes refers to a social system where descent is traced through the father's line and authority within the family and community is primarily held by men. This structure determines how property is inherited and how clan names are passed down. Most major decisions regarding marriage, land, and rituals are traditionally led by male elders or the household head.

145. (C) Baiga
The Baiga tribe is exceptionally famous for its extensive and deep-rooted knowledge of medicinal plants and forest herbs. They are often regarded by other tribes as the "medicine men" of the forest. Baigas have traditional remedies for a wide range of ailments, and their expertise is so respected that people from neighboring communities often seek their help for healing and spiritual protection through herbal treatments.

146. (B) Eastern MP/Chota Nagpur periphery (Oraon/ Munda influence)
The Pano Bhaju is a style of traditional attire, consisting of a specific wrap and blouse, typically worn by women in the eastern tribal regions of Madhya Pradesh. This style is heavily influenced by the cultures of the Oraon and Munda tribes from the neighboring Chota Nagpur plateau. It serves as a distinct marker of regional identity for the tribes living in the eastern forest belts.

147. (A) Preferred cross-cousin marriage
While clan exogamy is the general rule, some tribal groups, notably sections of the Gond, practice preferred cross-cousin marriage. This involves marrying a maternal uncle's daughter or a paternal aunt's son. Although these individuals belong to different clans, they are close relatives. This custom, known as Doodh Lautawa, is a sanctioned exception that helps maintain family property and strengthen existing social ties between specific lineages.

148. (B) Gulaliya, Gol Gadhedo, Ujadiya
The Bhagoria festival traditionally follows a three-stage sequence. It begins with Gulaliya, where participants apply gulal (colored powder) to each other. This is followed by the more intensive Gol Gadhedo phase, which features specific ritualized dances and competitive games. The festival concludes with Ujadiya, which literally means "making desolate," referring to the final day when the festive market closes and people return home.

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149. (A) 4, 2, 1, 3
The ritual of Pithora painting begins with a family taking a vow (Mannat) during a crisis. Once the desired outcome is achieved, the wall of the house is prepared by plastering it with mud and cow dung. The Likhindra (artist) is then summoned to the home. Finally, the ritual culminates with the invocation of deities and the actual painting of the sacred horses on the prepared wall.

150. (B) It is highly integrated with daily rituals, utility, and natural symbolism.
Tribal art in Madhya Pradesh is distinguished by its functional and ritualistic nature. Unlike

face competition, it is incorrect to say that modernization has completely eradicated all tribal dialects in Madhya Pradesh. Many communities continue to speak their native languages, though these dialects now face increasing pressure from the dominant regional and national languages.

133. (A) Communal asset for past and future
In the traditional tribal worldview, land is seen as a communal asset rather than private property. It is believed to belong to the entire clan, encompassing both ancestors who worked the land and future generations who will inherit it. This collective ownership model ensures that no individual is landless and that the community as a whole remains responsible for the sustainable management and protection of their ancestral territory.

134. (C) Marriage via mutual family consent
Raji-Bazi refers to a form of marriage where the union is established through the mutual consent of both the bride and the groom, along with the agreement of their respective families. This is a common and straightforward form of marriage in many tribal communities, involving standard negotiations over the bride price and a formal ceremony that is celebrated by the entire village community.

135. (C) Karma
The Karma dance is renowned for its heavy rhythmic character and the way dancers often imitate the movements of animals or the swaying of trees. Performed in circular or semi-circular formations, the dancers move with a specific swaying motion that reflects the vitality of nature. This dance is a central feature of tribal festivals, symbolizing the deep connection between the community's spirit and the natural world around them.

136. (A) Treating ailments with herbal knowledge
The tribal Medicine Man, often the same as the shaman or Gunia, plays a crucial role as a healer using extensive knowledge of forest plants and herbs. They treat various physical and psychological ailments through traditional remedies passed down through generations. Their work is often combined with spiritual rituals, as tribal health is traditionally viewed as a balance between physical wellness and spiritual harmony.

137. (B) A memorial stone erected in memory of a deceased person
In the tribal culture of Madhya Pradesh, particularly among groups like the Bhils, a Gatha is a memorial stone erected in memory of a deceased person. These stones are often carved with figures representing the deceased, sometimes shown on a horse or with weapons, depending on their status. The Gatha serves as a permanent mark of respect and a site for future ancestor worship rituals.

138. (D) Naturism worships forces; Animism souls
In sociological terms, Naturism refers to the worship of the grand forces and phenomena of nature, such as the sun, rain, or thunder, often viewed as impersonal powers. Animism, on the other hand, is the belief that specific natural objects—like a particular tree, rock, or stream—possess an individual soul or spirit. While both are nature-centric, Animism focuses on the spiritual essence within specific entities.

139. (A) 2, 4, 1, 3
The tribal agricultural calendar follows a logical sequence. It begins with Bidri, the ritual for sowing seeds. This is followed by Hareli during the peak of the monsoon when fields are green. Once the harvest is ready, Navakhani is celebrated to mark the first tasting of the new crop. The cycle often concludes with large-scale social events like the Madai festival, which occurs during the post-harvest dry season.

140. (B) Industrial competition and lack of markets
The survival of traditional tribal arts is threatened by the influx of mass-produced factory goods which are cheaper than handcrafted items. Furthermore, the lack of structured marketing platforms for tribal artisans prevents them from reaching potential buyers. This economic pressure, coupled with the shift of tribal labor toward industrial sectors, leads to a gradual decline in the transmission of these specialized artistic skills to younger generations.

141. (D) All of the above
The social change in tribal communities is multi-faceted. Sanskritization involves adopting

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CHAPTER 07
Tribal Dialects and Literature

1. Consider the following statements about script development for the Gondi language:
I. Gondi has traditionally been an oral language without a native script.
II. The Gunjala Gondi script has been recognized and documented by linguists.
III. Munshi Mangal Singh Masaram created a script for Gondi in the 20th century.
IV. The Masaram script has completely replaced the Devanagari script for Gondi writing in Madhya Pradesh.
V. Digital fonts for Gondi scripts are currently being developed to promote literacy.
Which of the above statements is/are correct?
(A) I, II, III and V only
(B) I, III, IV and V only
(C) II, III, IV and V only
(D) I, II, III, IV and V

2. Match List I with List II and select the correct answer using the codes given below:
List I: (Institution/Publication)
P. Vanya Prakashan
Q. Chaumasa
R. Adivasi Lok Kala Academy
S. Bhasha Vikas Parishad
List II: (Focus Area)
1. Preservation and staging of tribal arts
2. Tribal literature publication wing of MP Govt
3. Bi-monthly journal on folk culture
4. Institutional linguistic research and planning
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-1, Q-4, R-2, S-3
(D) P-2, Q-1, R-3, S-4

3. Consider the following statements about the Baiga dialect (Baigani):
I. Baigani is an independent language family distinct from Indo-Aryan languages.
II. It is heavily influenced by Chhattisgarhi and Gondi.
III. It is primarily spoken in the western tribal belt of Madhya Pradesh.
Which of the above statements is/are incorrect?
(A) I only
(B) II only
(C) I and III only
(D) II and III only

4. Arrange the following tribal dialects of Madhya Pradesh based on their geographical concentration from North to South.
I. Korku
II. Sahariya
III. Bhariati
IV. Halbi
(A) II, III, I, IV
(B) II, I, III, IV
(C) III, II, IV, I
(D) I, II, III, IV

5. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Korku language uses the Devanagari script for its written literature in Madhya Pradesh.
Reason (R): Korku does not possess its own indigenous ancient script and relies on the regional dominant script for written documentation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. Gondi belongs to which branch of the Dravidian language family?
(A) South Dravidian
(B) Central Dravidian

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(C) North Dravidian
(D) Eastern Dravidian

7. Consider the following statements regarding the linguistic classification of tribal languages in Madhya Pradesh:
I. Gondi belongs to the Dravidian language family.
II. Korku is classified under the Austro-Asiatic language family.
III. Bhili is a member of the Sino-Tibetan language family.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

8. Match List I with List II and select the correct answer using the codes given below:
List I: (Epic/Oral Tradition)
P. Lingo Pen narratives
Q. Pardhaan Jaago
R. Relo songs
S. Bhili Mahabharata
List II: (Associated Tribe/Community)
1. Bhil
2. Gond
3. Pradhan
4. Muria/Gond youth
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-2, S-4

9. Match List I with List II and select the correct answer using the codes given below:
List I: (Sub-tribe/Community)
P. Muwasi
Q. Barela
R. Muria
S. Panwar
List II: (Associated Language)
1. Korku
2. Bhili (Bareli)
3. Gondi dialect
4. Powari
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-3, Q-2, R-1, S-4

10. Consider the following statements regarding the Sahariya and Bharia dialects:
I. Sahariya dialect is deeply influenced by the Bundeli and Braj Bhasha of the Gwalior-Chambal region.
II. The Bharia tribe predominantly speaks Bhariati in the Patalkot region.
III. Sahariya belongs to the Dravidian language family.
IV. Bhariati has lost most of its original Dravidian vocabulary and is now heavily Indo-Aryan.
V. Both dialects face a severe threat of extinction due to mainstream linguistic assimilation.
Which of the above statements is/are incorrect?
(A) III only
(B) I and IV only
(C) II and V only
(D) III and IV only

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11. Which tribal language in Madhya Pradesh is often studied by linguists due to its unique Munda linguistic features?
(A) Halbi
(B) Sahariya
(C) Powari
(D) Korku

12. Consider the following statements about the Korku language:
I. It is spoken mainly in the southern districts of Madhya Pradesh such as Betul and Hoshangabad.
II. It features a unique dual number system in its grammar.
III. It belongs to the Munda branch of the Austro-Asiatic family.
IV. Its speaker population is the largest among all tribal languages in Madhya Pradesh.
Which of the above statements is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II and IV only

13. Match List I with List II and select the correct answer using the codes given below:
List I: (Oral Tradition Term)
P. Myth
Q. Proverb

R. Riddle
S. Folktale

List II: (Literary Function)
1. Tests intelligence and imparts environmental knowledge
2. Cosmological narrative of creation
3. Short expression of social wisdom
4. Fictional story for moral or entertainment purposes

(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-2, R-1, S-4

14. Match List I with List II and select the correct answer using the codes given below:

List I: (Tribe)
P. Gond
Q. Korku
R. Bhil
S. Oraon

List II: (Linguistic Family)
1. Austro-Asiatic
2. Indo-Aryan
3. Central Dravidian
4. Northern Dravidian

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

15. Which of the following tribal languages of Madhya Pradesh belongs to the Austro-Asiatic language family?
(A) Gondi
(B) Bhili
(C) Baigani
(D) Korku

16. Consider the following statements about the Bhili language and its dialects in Madhya Pradesh:
I. Bhili is an Indo-Aryan language heavily influenced by Gujarati and Rajasthani.
II. Bhilali and Bareli are major dialects of the Bhili language.
III. It is predominantly spoken in the eastern tribal districts like Mandla and Dindori.

Which of the above statements is/are correct?
(A) I only
(B) I and II only
(C) II and III only
(D) I, II and III

17. Select the correct sequence of life-cycle folk songs as traditionally sung from birth to death in tribal communities.
(A) Sohar, Vivah Geet, Mrityu Geet
(B) Vivah Geet, Sohar, Mrityu Geet
(C) Sohar, Mrityu Geet, Vivah Geet
(D) Mrityu Geet, Sohar, Vivah Geet

18. Consider the following statements about tribal folk songs of Madhya Pradesh:
I. Relo songs are primarily sung during the summer season by the Baiga tribe.
II. Karma songs are associated with agricultural cycles and the Karma festival.
III. Dadariya is often referred to as the king of forest songs and is sung in a call-and-response format.
IV. Bhagoria songs are an integral part of the Bhil community's spring festival.
V. Ritual songs are strictly sung by men in all tribal communities of the state.

Which of the above statements is/are incorrect?
(A) I and V only
(B) II, III and IV only
(C) I, IV and V only
(D) III and V only

19. Match List I with List II and select the correct answer using the codes given below:

List I: (Language/Dialect)
P. Halbi
Q. Korku
R. Bharia
S. Gondi

List II: (Status/Threat Level)
1. Classified as vulnerable/endangered by UNESCO
2. Used as a lingua franca in Bastar/Balaghat border
3. Major Dravidian language with ongoing script revival
4. Restricted mostly to the Patalkot valley

(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

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(B) Central Vindhya region.
(C) Eastern Baghelkhand area.
(D) Northern Bundelkhand area.

59. Which of the following is a key characteristic of Powari dialect?
(A) It is purely Austro-Asiatic.
(B) It uses the Perso-Arabic script.
(C) It shows a transition between Marathi and Hindi/Chhattisgarhi.
(D) It is spoken by the highest number of tribals in MP.

60. The Korku language is unique in Madhya Pradesh because it belongs to the Munda branch. Which other major Indian tribal language belongs to this same branch?
(A) Toda
(B) Santhali
(C) Garo
(D) Bodo

61. Birth songs (Sohar or similar local variants) in tribal communities primarily aim to:
(A) Mourn the loss of ancestors
(B) Declare war on rival clans
(C) Bless the newborn and celebrate fertility
(D) Negotiate bride price

62. Which of the following best describes the contemporary tribal poetry of Madhya Pradesh?
(A) Struggles for identity and cultural marginalization.
(B) Ancient myths without any modern societal relevance.
(C) Classical Sanskrit poetic meters and rigid rules.
(D) Total rejection of mother tongues in modern verse.

63. Relo songs are most commonly sung by the youth of which tribal communities?
(A) Gond and Muria
(B) Sahariya and Kol
(C) Korku and Bharia
(D) Baiga and Panwar

64. Mother-tongue-based multilingual education for tribal children in MP is supported by which recent national framework?
(A) The Right to Information Act, 2005
(B) The Forest Rights Act, 2006
(C) The National Education Policy (NEP) 2020
(D) The Wildlife Protection Act, 1972

65. Which traditional musical instrument is indispensable for a Pradhan bard when reciting Gond oral epics?
(A) Bana
(B) Sitar
(C) Tabla
(D) Harmonium

66. What role does digital media currently play in conserving tribal languages in MP?
(A) Platforms for sharing songs and digital dictionaries.
(B) Media that accelerates extinction via English dominance.
(C) Tools that restrict the documentation of oral epics.
(D) Systems that are totally inaccessible in tribal regions.

67. Karma, a prominent folk song and dance tradition, is primarily performed by which tribes in Madhya Pradesh?
(A) Sahariya and Bharia
(B) Bhil and Bhilala
(C) Baiga and Gond
(D) Korku and Panwar

68. In tribal oral literature, what is the role of women's specific songs?
(A) They are strictly forbidden from vocal performance.
(B) Songs of domestic life, chores, and family rituals.
(C) They focus entirely on songs of warfare and hunting.
(D) They perform only during the enthronement of chiefs.

69. The magazine 'Chaumasa' is published by which organization in Madhya Pradesh?
(A) Adivasi Lok Kala Academy
(B) Bharat Bhavan
(C) Hindi Granth Academy
(D) Tribal Museum Society

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27. Arrange the typical institutional stages of documenting an unwritten tribal oral language.
I. Preparation of bilingual dictionaries
II. Audio-visual recording of native speakers
III. Standardization of alphabet or script
IV. Integration into primary education materials
(A) II, III, I, IV
(B) I, II, III, IV
(C) III, II, IV, I
(D) II, I, III, IV

28. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Many tribal languages in Madhya Pradesh are currently facing the threat of extinction.
Reason (R): Increased migration, globalization, and the dominance of mainstream languages in education have reduced the intergenerational transmission of tribal mother tongues.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Match List I with List II and select the correct answer using the codes given below:
List I: (Tribal Poet/Author Focus)
P. Contemporary poetry
Q. Children's folklore
R. Cosmological narratives
S. Agricultural songs
List II: (Core Theme)
1. Nursery rhymes and playground games
2. Modern identity crises and displacement
3. Origin of earth and tribal deities
4. Sowing, harvesting, and invoking rain
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

30. Match List I with List II and select the correct answer using the codes given below:
List I: (Tribal Dialect)
P. Bhili
Q. Sahariya
R. Bhariati
S. Baigani
List II: (Primary Region in MP)
1. Gwalior-Chambal region
2. Jhabua-Alirajpur region
3. Patalkot (Chhindwara)
4. Mandla-Dindori region
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-1, R-2, S-4

31. Who among the following is credited with creating the Masaram script for the Gondi language in the year 1918?
(A) Tribal leader Kangla Majhi
(B) Legendary hero Lingo Pen
(C) Munshi Mangal Singh Masaram
(D) Local poet Bhawani Prasad Mishra

32. Over time, the Bhariati dialect has lost much of its original vocabulary and replaced it with words from which language?
(A) Tamil
(B) Hindi/Bundeli
(C) Telugu
(D) Bengali

33. The linguistic classification of Halbi places it within which major language family?
(A) Sino-Tibetan
(B) Indo-Aryan
(C) Austro-Asiatic
(D) Dravidian

34. 'Lingo Pen' is a legendary cultural hero and deity associated with the origin stories and music of which tribal group?
(A) Korku
(B) Sahariya
(C) Bhil
(D) Gond

35. Which tribal dialect of Madhya Pradesh is famously known to be a blend of Marathi, Chhattisgarhi, and Odia, acting as a lingua franca in border regions?
(A) Halbi
(B) Baigani
(C) Bharia

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(D) Korku

36. Tribal proverbs in Madhya Pradesh are heavily derived from observations of what?
(A) Nature, agriculture, and animal behavior
(B) Royal court proceedings
(C) Modern political systems
(D) Classical literature

37. What is the primary reason why Sahariya is classified under the Indo-Aryan group?
(A) It is influenced by the surrounding regional Indo-Aryan languages.
(B) It has strictly maintained its ancestral roots in the Dravidian family.
(C) It emerged independently from the ancient Austro-Asiatic group of tongues.
(D) It was introduced to the region by migrant groups during the 20th century.

38. The dialect 'Baigani' has heavy morphological and syntactic similarities with which regional language?
(A) Gujarati
(B) Marathi
(C) Malwi
(D) Chhattisgarhi

39. Oral literary tradition forms the foundation of tribal literature. Which of the following is NOT typically a component of oral tradition?
(A) Epics sung by bards
(B) Cosmological creation myths
(C) Agricultural folk songs
(D) Printed bilingual dictionaries

40. Which of the following is NOT a dialect of the Bhili language?
(A) Bhilali
(B) Bareli
(C) Pawri
(D) Kurukh

41. Folk songs among the tribes of Madhya Pradesh are typically classified based on what criteria?
(A) Raga and Tala of classical Hindustani music
(B) Occasion, season, and life-cycle events
(C) The specific musical instruments explicitly banned during performance
(D) Written poetic meters

42. Identify the incorrect statement regarding the spread of the Gondi language in Madhya Pradesh.
(A) It is primarily spoken in the Mahakoshal region.
(B) It is spoken in districts like Mandla, Dindori, and Chhindwara.
(C) Its speaker base is concentrated in Jhabua and Alirajpur.
(D) It has various regional dialects influenced by neighboring languages.

43. The Bhariati dialect is spoken by the Bharia tribe. Where is this tribe primarily concentrated in Madhya Pradesh?
(A) Pachmarhi
(B) Patalkot
(C) Amarkantak
(D) Omkareshwar

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44. Muwasi is considered a sub-dialect of which major tribal language in Madhya Pradesh?
(A) Gondi
(B) Bhili
(C) Sahariya
(D) Korku

45. Which of the following best describes the role of folk tales in the tribal communities of Madhya Pradesh?
(A) Strict religious texts used exclusively by tribal priests.
(B) Legal documents utilized for resolving land ownership.
(C) Tools for education, morality, and cultural memory.
(D) Translated adaptations of classical Sanskrit literature.

46. Which of the following tribes in Madhya Pradesh speaks a language belonging to the Dravidian family?
(A) Bhil tribe
(B) Oraon
(C) Baiga tribe
(D) Korku tribe

47. According to common Gond and Baiga myths, which animal is often credited with bringing the first clay from the primordial ocean to build the earth?

(A) A tiger
(B) A wild boar
(C) A peacock
(D) An elephant

48. The Gunjala Gondi script, recently documented and revived, was found primarily in which form?
(A) Engraved upon historical ceremonial copper plates.
(B) In ancient palm leaf and paper manuscripts.
(C) Carved deeply into megalithic stone monuments.
(D) Woven intricately into tribal community textiles.

49. Powari is a dialect spoken predominantly in the Balaghat and Seoni districts. It is mostly associated with which community?
(A) Panwars and local tribal groups.
(B) The Sahariya ethnic community.
(C) The Bhilala social subgroups.
(D) The Pradhan traditional bards.

50. Baigani is primarily spoken by the Baiga tribe located in which region of Madhya Pradesh?
(A) Malwa Plateau region.
(B) Chambal Ravine area.
(C) Maikal Hills (Mandla).
(D) Satpura Hills (West).

51. In tribal literature, what is the primary social function of riddles?
(A) To encode secret military messages for clan defense.
(B) To serve as formal and binding traditional wedding vows.
(C) To appease ancestral spirits during funeral ceremonies.
(D) To test cognitive skills and knowledge of environment.

52. Which script is specifically associated with the historical efforts to provide a written form to the Gondi language?
(A) Ol Chiki
(B) Warang Citi
(C) Modi script
(D) Masaram script

53. Identify the correct statement regarding the Pateliya dialect.
(A) It is a Dravidian dialect spoken in Bastar.
(B) It is the native tongue of the Sahariya tribe.
(C) It is a dialect of Bhili spoken by the Pateliya sub-tribe.
(D) It is an Austro-Asiatic language spoken in Betul.

54. The origin myth involving 'Bada Dev' creating the earth with the help of a crow and a spider is central to which tribe's cosmology?
(A) Bhil
(B) Sahariya
(C) Gond
(D) Baiga

55. Which of the following statements is true about the status of the Sahariya dialect?
(A) It has almost entirely merged with the local Bundeli and Hindi.
(B) It is an unclassified language isolate.
(C) It is actively written in its own indigenous script.
(D) It is the fastest-growing tribal language in Central India.

56. Which of the following is an identifying characteristic of the Bhili language?
(A) It acts as a bridge between Gujarati, Rajasthani, and Marathi.
(B) It employs a tonal inflection system similar to standard Mandarin.
(C) It is written using the indigenous and historical Ol Chiki script.
(D) It has not developed any form of traditional oral literary customs.

57. Tribal creation myths in Madhya Pradesh often emphasize which of the following themes?
(A) The relationship between humans, nature, and spirits.
(B) Detailed plans for urban growth and architecture.
(C) Written historical records and chronologies of kings.
(D) International maritime trade and commercial ventures.

58. Which region of Madhya Pradesh is considered the core area for the Bhili language and its dialects?
(A) Nimar and Jhabua hills.

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(C) Sino-Tibetan
(D) Semitic

104. Which is the most appropriate description of a 'Myth' in the context of tribal literature?
(A) A false story used to deceive neighboring clans.
(B) A short poetic verse sung during the harvest season.
(C) A factual historical account of the British era.
(D) A sacred narrative explaining the world's origin.

105. In the documentation of tribal literature, what does the term 'Transcription' refer to?
(A) Translating the literal meaning into Hindi text.
(B) Composing new literary poems in the tribal tongue.
(C) Writing oral words phonetically as they sound.
(D) Recording the audio onto a digital magnetic tape.

106. Identify the incorrect pair of Language/Dialect and its primary region in MP.
(A) Halbi - Bastar/Balaghat border
(B) Korku - Jhabua and Alirajpur
(C) Sahariya - Gwalior and Shivpuri
(D) Bhariati - Patalkot

107. The Bhil tradition of 'Pithora' painting is visually linked to their oral literature. The paintings primarily narrate the story of which deity?
(A) Pithora Dev
(B) Lingo Pen
(C) Bada Dev
(D) Dulhadev

108. Which of the following represents the most significant challenge in providing mother-tongue education to tribal children in MP?
(A) Shortage of trained teachers and study materials.
(B) The complete absence of grammar in tribal tongues.
(C) Refusal by tribal children to learn mother tongues.
(D) The National Education Policy bans such initiatives.

109. 'Gondi Dictionary' was a significant linguistic work compiled by early colonial administrators and missionaries. Who among the following is noted for early work on Gondi grammar?
(A) Verrier Elwin
(B) George Grierson
(C) W.V. Grigson
(D) Stephen Hislop

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110. The 'Bana' instrument used by Pradhans is best classified as which type of instrument?
(A) Wind instrument (Sushir)
(B) Percussion instrument (Avanaddh)
(C) Bowed string instrument (Tat)
(D) Solid percussion (Ghan)

111. Identify the incorrect statement regarding the 'Bareli' dialect.
(A) It is spoken by the Barela sub-group of Bhils.
(B) It is predominantly spoken in the Khargone and Barwani districts.
(C) It is a sub-dialect of the Bhili language.
(D) It belongs to the Dravidian language family.

112. How is the transition of tribal literature from oral to written form in MP generally viewed by cultural anthropologists?
(A) A total destruction of traditional tribal identity.
(B) A step for preservation that changes performance.
(C) An impossible task due to the complete lack of scripts.
(D) A process that was successfully finished centuries ago.

113. Choose the odd one out based on linguistic family classification.
(A) Gondi
(B) Kurukh
(C) Bhili
(D) Kui

114. 'Gondi Punem' is a religious and philosophical text/movement associated with the Gond tribe. Who is credited with formulating/reviving it?
(A) Kangla Majhi
(B) Pahandi Pari Kupar Lingo
(C) Tantya Bhil
(D) Birsa Munda

70. Which type of songs are specifically sung to guide the soul to the ancestral world among the tribal communities?
(A) Shram Geet
(B) Ritu Geet
(C) Mrityu Geet (Death songs)
(D) Vivah Geet

71. Which of the following languages is NOT considered an Indo-Aryan tribal dialect in Madhya Pradesh?
(A) Gondi
(B) Bhili
(C) Halbi
(D) Baigani

72. The 'Suwa' dance and song, though popular in Chhattisgarh, is also performed by tribal women in bordering MP districts. What does 'Suwa' literally mean?
(A) Tiger
(B) Parrot
(C) River
(D) Cloud

73. Children's folklore in MP tribes includes nursery rhymes and games. What is a key characteristic of this genre?
(A) It is highly formalized and written in complex scripts
(B) It focuses on complex philosophical debates
(C) It is restricted to male children only
(D) It incorporates sounds of local flora, fauna, and simple rhythms

74. What is the central theme of the 'Pardhaan Jaago' tradition?
(A) A traditional lullaby used to put infants to sleep.
(B) A harvest song intended to wake up field laborers.
(C) Morning songs sung by Pradhans to wake Gond patrons.
(D) A ritual chant for awakening spirits during hunting.

75. The UNESCO Atlas of the World's Languages in Danger classifies Korku as:
(A) Safe
(B) Extinct
(C) Revitalized
(D) Vulnerable/Endangered

76. Which tribal folk song is famously known as the 'King of Forest Songs' and is structured in a poetic question-answer format?
(A) Relo
(B) Bhagoria
(C) Suwa
(D) Dadariya

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77. Which of the following is an academic effort to document tribal languages in MP?
(A) Banning the usage of tribal dialects in schools.
(B) Forcing all tribes to use a single unified tongue.
(C) Deleting digital records of historical oral epics.
(D) Creating bilingual dictionaries and formal grammars.

78. Marriage songs in tribal traditions of MP frequently include 'Gali Geet'. What is the nature of these songs?
(A) Solemn prayers for the bride
(B) Lamentations for the departing bride
(C) Strict ritual mantras recited by the priest
(D) Playful, teasing songs directed at the groom's party

79. The translation of tribal oral literature into Hindi serves which primary purpose?
(A) To replace tribal mother tongues entirely.
(B) To increase accessibility and preserve from extinction.
(C) To commercialize sacred and secret rituals.
(D) To assert the dominance of the Hindi language.

80. Teejan Bai, a celebrated artist, is globally recognized for her performance in which epic singing tradition?
(A) Dadariya
(B) Pardhaan Jaago
(C) Relo
(D) Pandwani

81. Which tribal community in MP uses a dialect that shows significant morphological traits of both Rajasthani and Gujarati?
(A) Baiga

20. Match List I with List II and select the correct answer using the codes given below:
List I: (Folk Song/Dance)
P. Dadariya
Q. Karma
R. Bhagoria
S. Suwa
List II: (Associated Theme/Occasion)
1. Spring festival of Bhils
2. Women's song mimicking parrots
3. Forest song often dealing with love
4. Agricultural and seasonal prosperity
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

21. The Indo-Aryan language family encompasses which of the following tribal dialects of Madhya Pradesh?
(A) Gondi and Kurukh
(B) Korku and Kharia
(C) Bhili and Halbi
(D) Nihali and Muwasi

22. Consider the following statements regarding tribal literature magazines in Madhya Pradesh:
I. Chaumasa is a prominent journal that publishes articles on tribal art and literature.
II. Vanya Prakashan focuses solely on translating European literature into tribal languages.
III. Little magazines have played a crucial role in documenting contemporary tribal poetry.
IV. The Adivasi Lok Kala Parishad supports the publication of tribal folklore.
Which of the above statements is/are incorrect?
(A) II only
(B) I and III only
(C) II and IV only
(D) III and IV only

23. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Pradhan community is traditionally respected as the keepers of Gond oral epics.
Reason (R): They are primarily agriculturalists who documented the epics in ancient written manuscripts.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

24. Select the correct sequence of tribal languages in Madhya Pradesh in descending order of their approximate speaker population.
(A) Bhili, Gondi, Korku, Baigani
(B) Gondi, Bhili, Baigani, Korku
(C) Korku, Bhili, Gondi, Baigani
(D) Bhili, Korku, Gondi, Baigani

25. Match List I with List II and select the correct answer using the codes given below:
List I: (Bhili Dialect)
P. Bhilali
Q. Bareli
R. Pateliya
S. Rathwi
List II: (Feature/Region)
1. Spoken mostly in Alirajpur and Chhota Udepur border
2. Associated with the Barela sub-tribe in Khargone
3. Spoken by the Bhilala community
4. Spoken by the Pateliya sub-tribe
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

26. Consider the following statements regarding the Pardhaan Jaago tradition:
I. It is an oral tradition maintained by the Pradhan community.
II. It involves waking up the Gond patrons with morning songs and epic recitations.
III. The narrators traditionally use a stringed instrument called the Bana.
IV. It is primarily a tradition of the Bhil tribes in Jhabua.
Which of the above statements is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II, III and IV

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(C) Korku
(D) Bhil

93. What distinguishes the Pradhan community from the broader Gond community?
(A) Traditional weavers within the community.
(B) The martial or warrior class of the Gond tribes.
(C) Traditional bards, genealogists, and Gond musicians.
(D) Speakers of a distinct Austro-Asiatic language.

94. What is the main characteristic of a 'Proverb' (Kahaavat) in tribal languages?
(A) A long narrative spanning several hours of speech.
(B) A formal decree spoken only by the village headman.
(C) A concise statement reflecting empirical wisdom.
(D) A secret code used during traditional hunting trips.

95. Choose the odd one out based on the types of tribal songs.
(A) Sohar
(B) Relo
(C) Vivah Geet
(D) Mrityu Geet

96. Which of the following tribal languages of MP is closest to the Marathi language grammatically and lexically?
(A) Sahariya
(B) Halbi
(C) Baigani
(D) Bhariati

97. Identify the correct pair of Tribe and their Oral Epic.
(A) Bhil - Pandwani
(B) Korku - Pardhaan Jaago
(C) Sahariya - Relo
(D) Gond - Lingo Pen

98. In the context of MP tribal literature, 'Vanya Sakshar' is related to:
(A) A literacy program aimed at neo-literate tribals.
(B) An ancient and sacred Gondi philosophical text.
(C) A traditional and high-energy Bhil festive dance.
(D) A specific musical instrument of the Sahariya tribe.

99. The epic of 'Bhasmasur' is adapted into tribal folklore in MP. How do tribal adaptations generally differ from classical puranic texts?
(A) Strictly utilizing classical Sanskrit verses.
(B) Localizing deities with familiar tribal traits.
(C) Removing all supernatural and magical elements.
(D) Never singing the text, only reading silently.

100. Consider the following statements about Halbi:
I. It is an Austro-Asiatic language.
II. It is written using the Devanagari script in Madhya Pradesh.
Which of the statements given above is/are correct?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

101. Which element is central to the devotional songs dedicated to 'Thakur Dev' in tribal villages?
(A) Protection of boundaries and a good harvest.
(B) Requesting success in modern academic exams.
(C) Navigating long and dangerous ocean voyages.
(D) Curing urban diseases and modern ailments.

102. Which traditional motif is heavily featured in the Bhil folktales?
(A) Archery, forests, and interactions with wild animals.
(B) Complex maritime navigation and ocean-faring lore.
(C) Stories of desert caravans and merchant trade routes.
(D) Legends of high-altitude life and snowy mountains.

103. The Gondi language uses postpositions instead of prepositions. This grammatical feature is characteristic of which language family?
(A) Indo-European
(B) Dravidian

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(B) Bharia
(C) Bhil
(D) Panika

82. Bhagoria songs are an integral part of the Bhagoria Haat festival celebrated by the Bhils. When is this festival typically held?
(A) Holi
(B) Diwali
(C) Dussehra
(D) Makar Sankranti

83. The epic tradition of the Gond tribe is heavily reliant on the oral narration by which specific community?
(A) Ahir
(B) Panika
(C) Agariya
(D) Pradhan

84. What is the significance of "Little magazines" in the context of tribal literature in MP?
(A) Glossy fashion magazines for modern urban youth.
(B) Publications for government population statistics.
(C) Independent platforms for emerging tribal authors.
(D) Specialized scientific journals on tribal genetics.

85. 'Chakki ke Geet' (grinding songs) are a part of women's oral literature. What is their primary function?
(A) To record commercial flour transaction details.
(B) To train men in traditional domestic chores.
(C) To ease labor and express personal tribal emotions.
(D) To serve as religious hymns within tribal shrines.

86. Agricultural songs among MP tribes are sung during which specific activities?
(A) Only during the harvest period of cash crops.
(B) Sowing and harvesting to bless labor and crops.
(C) Exclusively during times of extreme drought.
(D) While trading harvested grain in local markets.

87. What is the primary cause of language extinction among the minor tribes of Madhya Pradesh?
(A) Total lack of vocabulary for everyday interactions.
(B) Assimilation into regional languages for education.
(C) Official government orders prohibiting tribal speech.
(D) Natural inability of the languages to convey emotion.

88. Devotional and ritual songs in MP tribal culture are often dedicated to localized deities. Which of the following is a common tribal deity invoked in these songs?
(A) Indra
(B) Dulhadev
(C) Varuna
(D) Agni

89. Which state government institution is a pioneer in documenting, translating, and publishing tribal literature in Madhya Pradesh?
(A) Madhya Pradesh Sahitya Parishad
(B) Vanya Prakashan
(C) Kalidas Akademi
(D) Sindhi Sahitya Academy

90. Pandwani is a popular oral epic form that influences the tribal areas of eastern Madhya Pradesh. It is based on which classical Indian epic?
(A) Mahabharata
(B) Ramayana
(C) Shiv Purana
(D) Vishnu Purana

91. The Adivasi Lok Kala Academy was established in Madhya Pradesh in which year?
(A) 1956
(B) 1980
(C) 1995
(D) 2005

92. Which among the following tribal groups in MP does NOT primarily speak an Indo-Aryan dialect?
(A) Baiga
(B) Sahariya

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115. The Bhili language is sometimes referred to as 'Bhagoria language' in popular local contexts. Which linguistic trait is prominent in Bhili?
(A) Extensive use of clicks
(B) Retention of ancient Sanskrit vocabulary lost in modern Hindi
(C) Complete absence of loan words
(D) Strong influence of Gujarati phonology and vocabulary

116. The concept of 'Ghotul' is primarily associated with the Muria Gonds of Bastar, but similar youth dormitories existed in MP. What was their literary function?
(A) Regional printing presses for producing tribal books.
(B) Academic centers where formal written exams are held.
(C) Facilities used strictly for community crop storage.
(D) Transmitting oral literature and customs to youth.

117. Which MP tribal language has a script that is written right to left, contrary to Devanagari?
(A) Gunjala Gondi script is historically found written right to left in some ancient manuscripts.
(B) Bhili script.
(C) Korku script.
(D) There is no such script; all tribal scripts are left to right.

118. Consider the following statements about the Korku language:
I. It is the only Munda language spoken in central India.
II. It is closely related to the Santhali language.
Which of the statements given above is/are correct?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

119. Which anthropologist's works, though in English, heavily documented the oral literature, myths, and songs of the Baiga and Muria tribes of Central India?
(A) Verrier Elwin
(B) S.C. Roy
(C) G.S. Ghurye
(D) M.N. Srinivas

NODIA

120. What is the cause and effect relationship between the lack of an indigenous script and the status of tribal languages?
(A) Script lack makes oral transmission vulnerable.
(B) Lack of script causes evolution into classical form.
(C) Vulnerability to extinction leads to loss of script.
(D) Oral transmission results in creating digital scripts.

121. The Baiga tribe is known for which prominent dance-song form that involves intricate footwork and is sung mainly by men while women dance?
(A) Saila
(B) Bhagoria
(C) Pandwani
(D) Relo

122. In tribal Madhya Pradesh, 'Reena' is a traditional dance-song performed by women of which tribe, especially after Diwali?
(A) Bhil and Sahariya
(B) Korku and Bharia
(C) Panika and Kol
(D) Baiga and Gond

123. Among the tribes of MP, riddles (Paheli/ Bujhawal) are most commonly exchanged during which activity?
(A) During serious judicial village council meetings.
(B) While performing final rites for a deceased elder.
(C) During formal and standardized written examinations.
(D) Sitting around the fire or during field work.

124. The documentation of tribal dialects in MP is heavily supported by the work of the Linguistic Survey of India. Who authored the original Linguistic Survey of India?
(A) Max Müller
(B) George Abraham Grierson
(C) William Jones
(D) Lord Macaulay

(D) Kshatriyas

147. Choose the odd one out based on language families.
(A) Korku
(B) Bhilali
(C) Bareli
(D) Pateliya

148. Consider the following statements about the 'Chaumasa' journal:
I. It focuses exclusively on the industrial development of tribal areas.
II. It documents oral traditions, folklore, and tribal arts.
Which of the statements given above is/are correct?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

149. What is the status of the 'Gondi' language according to the Eighth Schedule of the Indian Constitution?
(A) It is a scheduled language.
(B) It is the official language of Madhya Pradesh.
(C) It is not currently included in the Eighth Schedule.
(D) It was removed from the schedule in 2003.

150. Identify the correct pair regarding tribal literature initiatives.
(A) Bhasha Vikas Parishad - Building modern factories in tribal zones
(B) Vanya Prakashan - Publishing tribal literature and magazines
(C) Ghotul - A modern internet cafe for tribals
(D) Sahitya Akademi - Banning oral epics

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136. The translation of tribal literature into Hindi has led to which of the following outcomes?
(A) Greater academic research and appreciation.
(B) Complete eradication of original tribal tongues.
(C) A public ban on speaking tribal languages openly.
(D) Compulsory conversion of all tribes to Hinduism.

137. 'Bhagoria' songs often feature themes of:
(A) Deep sorrow and lamentation
(B) Love, courtship, and springtime joy
(C) War and conquest
(D) Agricultural sowing techniques

138. In the context of oral epics, what does the term 'Bards' refer to?
(A) High-ranking tribal chieftains and war leaders.
(B) Traditional storytellers and singers of genealogies.
(C) Common agricultural laborers and field workers.
(D) Modern poets who write exclusively in English.

139. Which of the following is a primary feature of 'Women's Oral Literature' among MP tribes?
(A) It is entirely documented in ancient scripts.
(B) Embedded in chores and expressing emotions.
(C) It focuses heavily on martial arts and hunting.
(D) It is performed only before the village headman.

140. Why is the 'Korku' language linguistically distinct from its geographical neighbors (Gondi and Bhili)?
(A) It is the only language written in Latin script.
(B) It is a tonal language like Mandarin Chinese.
(C) It possesses no vowels in its phonetic structure.
(D) It is Austro-Asiatic, while others are different.

141. The 'Dadariya' song format requires:
(A) A solo male singer with no musical instruments.
(B) A large choir singing from written sacred hymns.
(C) A call-and-response duet between men and women.
(D) Instrumental music performed with no vocal parts.

NODIA

142. Which of the following represents a significant threat to the survival of the 'Bhariati' dialect?
(A) The complexity of its written script system.
(B) Strict grammatical rules that youth cannot learn.
(C) Invasion by various foreign European languages.
(D) Small population size and out-migration.

143. The tribal language education initiatives in MP primarily utilize which approach for early schooling?
(A) Malwi
(B) Bundeli
(C) Chhattisgarhi
(D) Nimari

144. Which of the following correctly illustrates the cause and effect of introducing 'Mother Tongue Based Multilingual Education' (MTBMLE)?
(A) Better cognitive development for tribal children.
(B) Increased dropout rates among the tribal students.
(C) A public ban on the usage of multilingual education.
(D) A complete loss of proficiency in the Hindi tongue.

145. Which of the following correctly describes a 'Cosmological Narrative' in tribal literature?
(A) Story about migrating to urban cities for jobs.
(B) A lyrical song about the beauty of a new bride.
(C) Myth of world creation by tribal deities.
(D) A rhythmic chant used to cure venomous snakebites.

146. 'Pardhaans' are to the Gonds what _____ are to the Rajput kings.
(A) Brahmins
(B) Bhats/Charans
(C) Baniyas

29. (A) P-2, Q-1, R-3, S-4
Tribal literature covers various themes ranging from ancient myths to modern struggles. Contemporary poetry often addresses modern identity crises and the impact of displacement. Children's folklore includes nursery rhymes and traditional playground games. Cosmological narratives explain the origin of the earth and deities. Agricultural songs focus on practical activities like sowing, harvesting, and invoking rain for crops.

30. (A) P-2, Q-1, R-3, S-4
Tribal dialects are geographically concentrated in specific regions across the state. Bhili is primarily spoken in the western Jhabua and Alirajpur districts. The Sahariya dialect is found in the northern Gwalior-Chambal region. Bhariati is restricted to the isolated Patalkot valley in Chhindwara. Baigani is the main tongue of the Baiga tribe located in the eastern Mandla and Dindori districts.

31. (C) Munshi Mangal Singh Masaram
Munshi Mangal Singh Masaram is the individual credited with the creation of the Masaram script for the Gondi language in 1918. His efforts provided a unique writing system specifically designed to capture the phonetic nuances of the tongue. This script represents a significant milestone in the transition of Gondi from a purely oral tradition to a written form.

32. (B) Hindi/Bundeli
The Bhariati dialect has undergone significant linguistic changes due to its proximity to other language groups. Over time, it has lost much of its original Dravidian-rooted vocabulary. These ancestral words have been largely replaced by terms from Hindi and Bundeli. This process of linguistic assimilation reflects the broader trend of minor tribal dialects being influenced by dominant regional languages.

33. (B) Indo-Aryan
Halbi is classified within the Indo-Aryan language family. It is known for its unique position as a bridge language, incorporating elements from various neighboring tongues. Although spoken by tribal communities near the borders of several states, its grammatical structure and core vocabulary align it with the Indo-Aryan group rather than the Dravidian, Austro-Asiatic, or Sino-Tibetan language families.

34. (D) Gond
Lingo Pen is a legendary cultural hero and deity central to the identity of the Gond tribe. He is celebrated in oral traditions as the figure who established social structures, music, and the use of instruments like the Bana. The myths surrounding Lingo Pen provide the foundation for Gondi origin stories and the spiritual life of the community.

35. (A) Halbi
Halbi is a unique tribal dialect that serves as a lingua franca in the border regions of several states. It is famously characterized as a blend of Marathi, Chhattisgarhi, and Odia. This linguistic mixture allows diverse communities to communicate effectively. Its widespread use in trade and social interaction highlights its importance as a functional bridge language in multi-ethnic areas.

36. (A) Nature, agriculture, and animal behavior
Tribal proverbs are deeply rooted in the daily experiences and surroundings of the community. They are heavily derived from close observations of nature, agricultural practices, and animal behavior. These concise expressions of wisdom use metaphors from the natural world to teach moral lessons and practical life skills, reflecting the intimate relationship between tribal people and their local environment.

37. (A) It is influenced by the surrounding regional Indo-Aryan languages.
Sahariya is classified under the Indo-Aryan group because it has been deeply influenced by the surrounding regional Indo-Aryan languages like Hindi, Bundeli, and Braj Bhasha. Over generations, the community adopted the linguistic traits of their neighbors, leading to a shift in their speech patterns. This classification reflects its current phonetic and grammatical alignment with the dominant regional language families.

38. (D) Chhattisgarhi
The Baigani dialect, spoken by the Baiga tribe, exhibits strong morphological and syntactic similarities with Chhattisgarhi. This relationship

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ANSWERS

1. (A) I, II, III and V only
Gondi has traditionally functioned as an oral language lacking a native script until recent centuries. The Gunjala Gondi script exists as a documented historical writing system. In the twentieth century, Munshi Mangal Singh Masaram developed a specific script for the language. Modern efforts include digital font creation to foster literacy, although Devanagari remains prevalent for general usage.

2. (A) P-2, Q-3, R-1, S-4
Vanya Prakashan serves as the specialized tribal literature publication wing of the state government. Chaumasa operates as a significant quarterly journal focusing on folk culture and traditions. The Adivasi Lok Kala Academy concentrates on preserving and staging tribal arts. Bhasha Vikas Parishad manages institutional research and linguistic planning for diverse tribal communities within the regional borders.

3. (C) I and III only
The Baiga dialect, known as Baigani, is not an independent language family but rather belongs to the Indo-Aryan group. It exhibits strong influences from the neighboring Chhattisgarhi and Gondi languages. This dialect is primarily spoken in the eastern districts of the state, such as Mandla and Dindori, rather than the western tribal belt of the region.

4. (A) II, III, I, IV
Tribal dialects in this region follow a distinct geographical distribution from north to south. The Sahariya dialect is concentrated in the northern Gwalior and Chambal divisions. Moving southward, the Bhariati dialect is found in the Patalkot region. Further south, the Korku language prevails in districts like Betul, while Halbi is used near the southeastern borders.

5. (A) Both A and R are true and R is the correct explanation of A.
The Korku language lacks a historically indigenous or ancient script of its own for writing. Consequently, it relies heavily on the Devanagari script for documenting its literature and educational materials within the state. This dependence on the regionally dominant script allows the community to preserve their oral traditions and facilitate formal communication across various administrative platforms.

6. (B) Central Dravidian
Gondi is a significant member of the Dravidian language family, specifically categorized under the Central Dravidian branch. This linguistic group includes several tribal tongues spoken across central India. The classification is based on shared grammatical structures and vocabulary roots that distinguish it from the South and North branches of the broader Dravidian language family tree.

7. (A) I and II only
Linguistic classification in the region shows Gondi as a member of the Dravidian family, while Korku belongs to the Austro-Asiatic family, specifically the Munda branch. Bhili is categorized as an Indo-Aryan language, not within the Sino-Tibetan group. These classifications help researchers understand the historical migrations and cultural interactions of various tribal communities throughout the state borders.

8. (A) P-2, Q-3, R-4, S-1
The Lingo Pen narratives form the core of Gond mythology and cultural identity. Pardhaan Jaago represents the unique morning song tradition maintained by the Pradhan community. Relo songs are typically associated with the youth of the Muria and Gond tribes. The Bhili Mahabharata exists as a distinct tribal adaptation of the classical epic within the Bhil community.

9. (A) P-1, Q-2, R-3, S-4
The Muwasi sub-tribe is linguistically linked with the Korku language group. The Barela community predominantly speaks the Bareli dialect, which is a variation of the Bhili language. Muria groups utilize a specific dialect of Gondi for their communication. Meanwhile, the Panwar

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motif emphasizes the sacred connection between animals and the creation of life.

48. (B) In ancient palm leaf and paper manuscripts.
The Gunjala Gondi script was rediscovered through the documentation of ancient palm leaf and paper manuscripts. These historical records provided evidence of a written tradition within the Gond community that had been largely forgotten over time. The revival of this script is based on these recovered texts, which contain important cultural, administrative, and religious information from centuries ago.

49. (A) Panwars and local tribal groups.
Powari is a distinct dialect spoken predominantly in the Balaghat and Seoni districts. It is primarily associated with the Panwar community and other local tribal groups in that region. The dialect acts as a linguistic bridge, showing characteristics of both Marathi and Hindi/Chhattisgarhi. Its usage reflects the specific cultural and social identity of the communities residing in these border districts.

50. (C) Maikal Hills (Mandla).
Baigani is the primary dialect spoken by the Baiga tribe, who are mainly located in the Maikal Hills region, particularly in districts like Mandla and Dindori. This area is known for its dense forests and hilly terrain, which has helped the community maintain its traditional lifestyle and language. The dialect is closely linked to the cultural identity of this region.

51. (D) To test cognitive skills and knowledge of environment.
In tribal oral literature, riddles serve a significant social and educational function. They are primarily used to test the cognitive skills, wit, and observational abilities of community members, especially the youth. Furthermore, they help in imparting and reinforcing knowledge about the local natural environment, flora, and fauna, making them an important tool for informal education and social bonding.

52. (D) Masaram script
The Masaram script is specifically associated with historical efforts to provide a written form to the Gondi language. Developed by Munshi Mangal Singh Masaram in the early twentieth century, it was designed to capture the specific sounds of the tongue. This script represents an important step in documenting and preserving the literary heritage of the Gond people beyond oral transmission.

53. (C) It is a dialect of Bhili spoken by the Pateliya sub-tribe.
The Pateliya dialect is a variation of the Bhili language and is spoken by the Pateliya sub-tribe. This community is predominantly found in the western regions of the state. As an Indo-Aryan dialect, it shares many linguistic features with other Bhili variations while maintaining its own unique local characteristics that reflect the specific identity and history of the Pateliya people.

54. (C) Gond
The origin myth involving the deity 'Bada Dev' and his creation of the earth with assistance from a crow and a spider is central to Gond cosmology. This narrative explains how the world was formed and establishes the spiritual hierarchy of the tribe. Such myths are essential to Gondi identity, providing a shared understanding of their place in the universe.

NODIA

55. (A) It has almost entirely merged with the local Bundeli and Hindi.
The Sahariya dialect is currently in a state where it has almost entirely merged with regional Indo-Aryan languages like Bundeli and Hindi. Due to constant social and economic interaction with neighboring communities, many original linguistic features of the Sahariya speech have been replaced. This process of assimilation means that the dialect now closely resembles the dominant local tongues.

56. (A) It acts as a bridge between Gujarati, Rajasthani, and Marathi.
A defining characteristic of the Bhili language is its role as a linguistic bridge between Gujarati, Rajasthani, and Marathi. Due to the geographical location of Bhil communities at the crossroads of these major linguistic zones, the language has incorporated various phonetic and lexical elements from all three. This unique mixture makes it a fascinating subject for study in Indo-Aryan linguistics.

Korku language is recognized by UNESCO as a vulnerable or endangered tongue. Bharia speech is mostly restricted to the isolated Patalkot valley. Gondi remains a major Dravidian language that is currently undergoing various efforts for the revival and standardization of its scripts.

20. (A) P-3, Q-4, R-1, S-2
Dadariya is a traditional forest song often focused on themes of love and romance. Karma songs are deeply connected to agricultural cycles and the desire for seasonal prosperity. The Bhagoria tradition is integral to the spring festivals of the Bhil tribe. Suwa refers to a specific women's song and dance where performers mimic the movements and sounds of parrots.

21. (C) Bhili and Halbi
The Indo-Aryan language family includes several tribal dialects within the state, most notably Bhili and Halbi. These languages share grammatical and lexical similarities with regional tongues like Hindi, Gujarati, and Marathi. While other tribes speak Dravidian or Austro-Asiatic languages, the Bhil and Halba communities utilize dialects that have evolved within the broader Indo-Aryan linguistic tradition.

22. (A) II only
Chaumasa is a well-known journal dedicated to the publication of tribal art and literature. Little magazines also serve as essential platforms for documenting contemporary tribal poetry and emerging voices. The Adivasi Lok Kala Parishad supports folklore documentation. However, Vanya Prakashan focuses on publishing original tribal works and cultural studies rather than exclusively translating European literature into local dialects.

23. (C) A is true but R is false.
The Pradhan community is traditionally recognized as the designated keepers and performers of Gond oral epics. They maintain this heritage through oral recitation and musical performance rather than through ancient written manuscripts. Although some may engage in agriculture today, their primary historical role was as bards and genealogists who preserved the complex history of the Gond people.

24. (A) Bhili, Gondi, Korku, Baigani
The speaker population of tribal languages in the state follows a specific descending order based on community size. Bhili has the largest number of speakers, followed by the Gondi language group. The Korku language, being more localized, occupies the third position. Baigani, spoken primarily by the Baiga tribe in specific hilly tracts, has a relatively smaller speaker population.

25. (A) P-3, Q-2, R-4, S-1
Various Bhili dialects are associated with specific sub-tribes and geographic regions. Bhilali is the primary tongue of the Bhilala community. The Bareli dialect is linked to the Barela sub-tribe in the Khargone area. Pateliya is spoken by the sub-tribe of the same name, while Rathwi is predominantly used along the border regions of Alirajpur and Chhota Udepur.

26. (A) I, II and III only
The Pardhaan Jaago tradition is an oral heritage maintained by the Pradhan community to honor their Gond patrons. This practice involves singing morning songs and reciting epics to wake the community. Performers typically use the Bana, a traditional stringed instrument, during these recitations. This tradition is central to Gond culture and is not associated with the Bhil tribes.

27. (A) II, III, I, IV
Documenting an unwritten oral language begins with the audio-visual recording of native speakers to capture authentic sounds. This is followed by the standardization of an alphabet or script for writing. Subsequently, bilingual dictionaries are prepared to bridge the language gap. The final stage involves integrating the documented material into primary education to ensure the language's long-term survival.

28. (A) Both A and R are true and R is the correct explanation of A.
Many tribal languages currently face the threat of extinction because of several socioeconomic factors. Increased migration and the impact of globalization often lead to a decline in the use of native tongues. Furthermore, the dominance of mainstream languages in formal education and daily commerce reduces the intergenerational transmission of tribal mother tongues among the younger community members.

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community in districts like Balaghat is associated with the Powari dialect, showing distinct regional characteristics.

10. (A) III only
The Sahariya dialect is significantly influenced by regional Indo-Aryan languages like Bundeli and Braj Bhasha but does not belong to the Dravidian family. Bhariati is spoken in the Patalkot region and has shifted toward Indo-Aryan vocabulary over time. Both dialects face threats from mainstream linguistic assimilation, potentially leading to the loss of their unique traditional characteristics.

11. (D) Korku
Korku is a unique language in central India because it belongs to the Munda branch of the Austro-Asiatic language family. Linguists study it extensively due to these specific features, which differ from the surrounding Dravidian and Indo-Aryan tongues. This linguistic isolation provides valuable insights into the ancient history and migratory patterns of Munda-speaking tribes across the subcontinent.

12. (A) I, II and III only
The Korku language is spoken in southern districts such as Betul and Hoshangabad and belongs to the Munda branch of the Austro-Asiatic family. Its grammar is notable for featuring a dual number system, distinguishing between two individuals. However, its total speaker population is smaller compared to major tribal languages like Bhili or Gondi within the state borders.

13. (A) P-2, Q-3, R-1, S-4
In tribal literature, myths function as cosmological narratives explaining the origins of the world and deities. Proverbs serve as short expressions of social wisdom and moral guidance. Riddles are used to test intelligence and impart knowledge about the natural environment. Folktales provide fictional stories intended for moral education and entertainment within the community during social gatherings.

14. (A) P-3, Q-1, R-2, S-4
Tribal groups are classified into distinct linguistic families based on their ancestral roots. The Gond community speaks a language from the Central Dravidian branch, while the Korku belong to the Austro-Asiatic family. Bhils use an Indo-Aryan tongue influenced by regional dialects. The Oraon tribe is associated with the Northern Dravidian family through their traditional Kurukh or Dhangar language.

15. (D) Korku
Among the various tribal languages in the region, Korku is the primary tongue belonging to the Austro-Asiatic language family. Specifically, it is part of the Munda branch, distinguishing it from the Dravidian roots of Gondi or the Indo-Aryan roots of Bhili and Baigani. This classification marks Korku as a unique linguistic island within the predominantly Indo-Aryan regional surroundings.

NODIA

16. (B) I and II only
Bhili is an Indo-Aryan language showing significant influences from Gujarati and Rajasthani due to its geographical proximity to those states. Major dialects like Bhilali and Bareli are widely spoken by various sub-groups within the community. It is predominantly concentrated in western tribal districts like Jhabua and Alirajpur, rather than the eastern districts of Mandla and Dindori.

17. (A) Sohar, Vivah Geet, Mrityu Geet
Life-cycle folk songs in tribal communities follow a chronological sequence marking major human milestones. Sohar or birth songs are performed to celebrate the arrival of a newborn. Vivah Geet consists of various songs sung during wedding rituals and festivities. Finally, Mrityu Geet or death songs are performed during funeral rites to guide the soul to the ancestral world.

18. (A) I and V only
Karma songs relate to agricultural cycles, while Dadariya is known as the king of forest songs performed in call-and-response formats. Bhagoria songs are vital to the spring festivals of the Bhil community. However, Relo songs are typically associated with Gond youth, and ritual songs are not restricted to men, as women play a central role in performance.

19. (A) P-2, Q-1, R-4, S-3
Halbi serves as a vital lingua franca in the border regions near Bastar and Balaghat. The

is due to the geographical proximity of the Baiga heartland to the Chhattisgarh border. The linguistic overlap includes shared vocabulary and similar grammatical structures, making Baigani appear as a variant of the broader Indo-Aryan speech patterns prevalent in the eastern regions.

39. (D) Printed bilingual dictionaries
Oral literary traditions consist of components that are passed down through speech and performance without the use of written records. These include epics sung by bards, cosmological creation myths, and agricultural folk songs. Printed bilingual dictionaries are not a part of this tradition; they are modern academic tools used for the formal documentation and study of these previously unwritten languages.

40. (D) Kurukh
The Bhili language encompasses several dialects such as Bhilali, Bareli, and Pawri, which are spoken by different sub-groups of the Bhil community. However, Kurukh is not a dialect of Bhili. It is a separate Dravidian language spoken by the Oraon tribe. This distinction is important for understanding the diverse linguistic landscape and the different family roots of tribal tongues.

41. (B) Occasion, season, and life-cycle events
Folk songs among tribal communities are traditionally categorized based on their functional role in social life. They are classified according to specific occasions, such as festivals or rituals, the changing seasons, and major life-cycle events like birth, marriage, and death. This system of classification differs from the classical music traditions that rely on formal ragas, talas, or written poetic meters.

42. (C) Its speaker base is concentrated in Jhabua and Alirajpur.
Gondi is widely spoken across the Mahakoshal region, including districts like Mandla, Dindori, and Chhindwara. It features various regional dialects that show the influence of neighboring languages. However, it is not concentrated in the western districts of Jhabua and Alirajpur. Those western areas are the primary heartland of the Bhil tribe and the Bhili language, rather than Gondi.

43. (B) Patalkot
The Bharia tribe and their unique Bhariati dialect are primarily concentrated in the isolated Patalkot region of the Chhindwara district. This deep, horseshoe-shaped valley has historically kept the community secluded, allowing them to preserve their distinct cultural identity. While they have integrated some regional linguistic elements, their geographical isolation remains the defining factor for the concentration of their dialect speakers.

44. (D) Korku
Muwasi is recognized by linguists as a sub-dialect of the Korku language. It is spoken by a specific group within the broader Korku community in central India. As a part of the Munda linguistic branch, it shares the unique grammatical features of Korku, distinguishing it from the Dravidian Gondi or Indo-Aryan Bhili and Sahariya languages spoken by neighboring tribes.

45. (C) Tools for education, morality, and cultural memory.
Folk tales play a vital role in tribal communities by serving as essential tools for education, morality, and the preservation of cultural memory. These stories are passed down orally through generations to teach children about social values, environmental wisdom, and tribal history. They are not merely for entertainment but act as a living repository of the community's knowledge.

46. (B) Oraon
The Oraon tribe speaks the Kurukh language, which is a member of the Dravidian language family. This distinguishes them from other tribes in the region like the Bhils and Baigas, who speak Indo-Aryan tongues, or the Korku, who belong to the Austro-Asiatic family. The presence of Kurukh speakers highlights the linguistic diversity and the different ancestral origins of tribes.

47. (B) A wild boar
In several prominent Gond and Baiga myths, a wild boar is the central figure credited with bringing the first clay from the bottom of the primordial ocean. According to these narratives, this act allowed the deities to build the earth and create a habitable world for humans. This

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125. Which of the following tribal communities has the highest percentage of mother-tongue retention in Madhya Pradesh?
(A) Sahariya
(B) Bharia
(C) Kol
(D) Bhil

126. The tribal literary movements in MP often demand:
(A) Imposition of English in all tribal village schools.
(B) A complete ban on traditional oral singing.
(C) Total assimilation into modern western culture.
(D) Recognition and inclusion in formal education.

127. What is the most common theme in the contemporary poetry written by modern tribal authors of Madhya Pradesh?
(A) Glorification of industrial and urban lifestyles.
(B) Total rejection of ancestral tribal heritage.
(C) Ecological conservation and cultural alienation.
(D) High praise for historical colonial administrators.

128. Which organization coordinates the tribal festivals where oral literatures and songs are performed on state stages in MP?
(A) Adivasi Lok Kala and Tulsi Samman Academy
(B) MP State Mining Corporation
(C) MP Board of Secondary Education
(D) MP Tourism Board

129. The linguistic feature where verbs conjugate according to both the subject and the object is found in which tribal language family in India?
(A) Dravidian (Gondi)
(B) Indo-Aryan (Bhili)
(C) Sino-Tibetan
(D) Munda (Korku)

130. Consider the following statements regarding the Halbi language:
I. It is spoken in the Balaghat district of MP.
II. It is written in the Odia script in Madhya Pradesh.
Which of the statements given above is/are incorrect?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

131. Which state-level initiative digitally archives tribal folk tales, songs, and interviews of elderly speakers to prevent language extinction?
(A) The official MP MyGov digital portal.
(B) Vanya Radio and tribal digital archives.
(C) MP Land Records Digitization system.
(D) The state-run MP E-Uparjan platform.

132. The tribal language education initiatives in MP primarily utilize which approach for early schooling?
(A) An English-only medium of early instruction.
(B) Imposing foreign scripts on tribal languages.
(C) Bilingual primers with tribal and Hindi text.
(D) Teaching strictly in the classical Sanskrit tongue.

133. How do tribal proverbs serve as a tool for community education?
(A) Encapsulating moral and ecological knowledge.
(B) By enforcing strict rote memorization of books.
(C) By replacing all practical agricultural training.
(D) By teaching various foreign and alien languages.

NODIA

134. Which of the following is the best example of a 'Seasonal Singing Tradition' in MP?
(A) Singing Sohar at birth
(B) Reciting a riddle
(C) Singing Phag during Holi
(D) Singing Mrityu Geet

135. Which of the following forms the basis for the rich metaphoric language used in tribal poetry?
(A) Industrial machinery
(B) Urban landscapes
(C) Nature, wildlife, and natural phenomena
(D) Stock market trends

57. (A) The relationship between humans, nature, and spirits.
Tribal creation myths in this region frequently emphasize the profound and interconnected relationship between humans, the natural world, and spiritual beings. These stories describe how the earth was formed through the cooperation of deities and animals, highlighting a worldview where nature is sacred. Such narratives reinforce the community's ecological ethics and their traditional beliefs regarding the origins of existence.

58. (A) Nimar and Jhabua hills.
The western region of the state, specifically the Nimar area and the Jhabua hills, is considered the core territory for the Bhili language and its various dialects. This rugged terrain is home to the largest concentration of Bhil and Bhilala communities. The language thrives here as the primary medium of daily communication and a central element of tribal cultural life.

59. (C) It shows a transition between Marathi and Hindi/Chhattisgarhi.
The Powari dialect is notably characterized by its transitional nature, sitting between Marathi and the Hindi or Chhattisgarhi language groups. It is spoken in the border districts where these linguistic influences meet. This blend results in a unique dialect that incorporates grammatical and lexical features from multiple sources, reflecting the diverse cultural interactions of the communities living in those areas.

60. (B) Santhali
The Korku language belongs to the Munda branch of the Austro-Asiatic family, a classification it shares with Santhali, one of the most widely spoken tribal languages in eastern India. Both languages are characterized by complex grammatical structures and specific phonetic traits typical of the Munda group. This connection links the Korku people to a broader linguistic network.

61. (C) Bless the newborn and celebrate fertility
Birth songs, known locally as Sohar or similar variants, are performed in tribal communities primarily to celebrate the arrival of a new child. These songs aim to bless the newborn for a healthy life and to honor the mother while celebrating community fertility. They are joyous expressions that reinforce social bonds and the continuity of the tribal lineage.

62. (A) Struggles for identity and cultural marginalization.
Contemporary tribal poetry in the region is often characterized by themes related to the struggle for identity and the experience of cultural marginalization. Modern tribal authors use verse to express their concerns about displacement, the loss of traditional lands, and the challenges of maintaining their heritage in a globalized world. This literature serves as a powerful medium for commentary.

63. (A) Gond and Muria
Relo songs are a vibrant oral tradition most commonly performed by the youth of the Gond and Muria tribal communities. These songs are typically fast-paced and rhythmic, often sung during social gatherings or at the youth dormitories known as Ghotuls. They play a significant role in fostering social interaction and keeping traditional melodies alive among the younger tribe members.

64. (C) The National Education Policy (NEP) 2020
The National Education Policy 2020 strongly supports mother-tongue-based multilingual education for tribal children. This framework emphasizes teaching in the student's native language during the early years of schooling to improve learning outcomes and cognitive development. By incorporating tribal dialects into the curriculum, the policy aims to preserve linguistic heritage while ensuring that children transition effectively to regional languages.

65. (A) Bana
The Bana is a traditional stringed instrument that is considered indispensable for Pradhan bards during the recitation of Gond oral epics. Its unique sound provides the musical accompaniment necessary for the rhythmic narration of myths and genealogies. The instrument itself is held in high regard, often being treated as a sacred object that bridges the physical and spiritual.

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fundamental difference in ancestral roots means that Korku has unique grammatical and phonetic features that set it apart from its neighbors.

141. (C) A call-and-response duet between men and women.
The 'Dadariya' song format is characterized by a call-and-response duet, typically performed between men and women. This interactive style allows for spontaneous lyrical exchanges and creates a lively atmosphere during social gatherings or agricultural work. The structured but flexible format makes it a popular form of oral expression, often used to explore themes of love and social interaction.

142. (D) Small population size and out-migration.
A significant threat to the survival of the Bhariati dialect is the small size of the speaker population and the impact of out-migration. As community members move to urban areas for work, they often shift to using dominant regional languages, leading to a decline in the use of their mother tongue. This trend reduces the intergenerational transmission opportunities.

143. (C) Chhattisgarhi
The Baigani dialect shows a high level of linguistic similarity and influence from Chhattisgarhi, reflecting the geographical proximity of the Baiga tribes to the eastern borders of the state. This relationship is evident in the shared vocabulary and grammatical structures between the two tongues. Baigani functions as a specific regional variant within the broader Indo-Aryan linguistic group.

144. (A) Better cognitive development for tribal children.
The introduction of mother-tongue-based multilingual education often leads to better cognitive development among tribal children. By beginning their schooling in a familiar language, students can more easily grasp complex concepts and develop stronger foundational literacy skills. This approach reduces the initial learning barrier and fosters a more positive attitude toward education, ultimately improving long-term success and school retention.

145. (C) Myth of world creation by tribal deities.
A cosmological narrative in tribal literature refers to the myths and stories that explain the creation of the world and the universe by tribal deities. These narratives describe the origins of life, the natural elements, and the fundamental laws of existence. They provide the community with a shared spiritual foundation and a sense of their purpose within the cosmos.

146. (B) Bhats/Charans
The relationship between Pardhaans and the Gond community is analogous to that between Bhats or Charans and Rajput kings. In both cases, the former group serves as the traditional bards, genealogists, and keepers of oral history for their patrons. They are responsible for singing the praises of heroic ancestors and preserving the historical and cultural legacy of communities.

147. (A) Korku
Korku is the odd one out among the listed languages because it belongs to the Austro-Asiatic family. In contrast, Bhilali, Bareli, and Pateliya are all dialects of the Bhili language, which is part of the Indo-Aryan language family. This linguistic distinction reflects the different ancestral roots and historical development of the Korku people compared to various Bhil sub-groups.

148. (B) II only
The 'Chaumasa' journal focuses on documenting and promoting the rich oral traditions, folklore, and tribal arts of the region. It does not focus on industrial development. Through its publications, it provides a valuable record of the cultural heritage of various tribal communities, helping to preserve their unique voices and artistic expressions for both scholars and the general public.

149. (C) It is not currently included in the Eighth Schedule.
Despite being one of the most widely spoken tribal languages in the country, Gondi is not currently included in the Eighth Schedule of the Indian Constitution. This lack of official recognition is a major point of advocacy for tribal activists, who argue that inclusion would provide more support for the preservation, development, and use of the language in contexts.

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the declining number of fluent speakers and the increasing pressure from dominant regional languages. Such a classification highlights the urgent need for documentation and revitalization efforts to ensure that the unique linguistic features of the Korku tongue are preserved.

76. (D) Dadariya
Dadariya is famously known as the 'King of Forest Songs' and is structured in a poetic question-and-answer format. It is a popular oral tradition among several tribes and is often sung during field work or social gatherings. The call-and-response nature of the song allows for spontaneous interaction between singers, making it a lively and engaging tribal literature form.

77. (D) Creating bilingual dictionaries and formal grammars.
Academic efforts to document tribal languages involve the creation of bilingual dictionaries and formal grammars. These tools help in standardizing the language and making it accessible for study and education. By recording the vocabulary and grammatical rules of oral languages, researchers can preserve the linguistic diversity of the region and support initiatives aimed at integrating these tongues into schooling.

78. (D) Playful, teasing songs directed at the groom's party
Marriage songs in the tribal traditions of the region frequently include 'Gali Geet'. These are playful and teasing songs directed at the groom's party by the bride's relatives. While the name might suggest insults, they are performed in a spirit of fun and are meant to build rapport between the two families. These songs add humor to rituals.

79. (B) To increase accessibility and preserve from extinction.
Translating tribal oral literature into Hindi serves the primary purpose of increasing accessibility for a wider audience while helping to preserve these traditions from extinction. By providing a written form in a widely understood language, researchers and the public can appreciate the depth of tribal culture. This documentation also assists the tribal communities in maintaining a record of heritage.

80. (D) Pandwani
Teejan Bai is a world-renowned artist celebrated for her mastery of Pandwani, a traditional epic singing form. Pandwani involves the narration of stories from the Mahabharata, specifically focusing on the Pandavas. Her performances are known for their high energy, dramatic storytelling, and the use of a tambura. This tradition has a significant influence on tribal cultures in central India.

81. (C) Bhil
The Bhil community uses a language that shows significant morphological traits from both Rajasthani and Gujarati. This is due to their geographical location along the borders where these linguistic influences converge. The resulting dialect, Bhili, is a unique Indo-Aryan tongue that incorporates vocabulary and grammatical structures from its neighbors while retaining its distinct tribal identity and oral traditions.

82. (A) Holi
Bhagoria songs are an essential part of the Bhagoria Haat festival, which is celebrated by the Bhil community. This festival is typically held in the week leading up to Holi. It is a time for social gathering, matchmaking, and festive celebration through dance and music. The songs performed during this period reflect the themes of love and springtime joy.

83. (D) Pradhan
The epic tradition of the Gond tribe is heavily reliant on the oral narration provided by the Pradhan community. Traditionally, Pradhans served as the bards, genealogists, and musicians for their Gond patrons. They maintained the complex history, myths, and legends of the tribe through song and performance, ensuring that the oral literature was passed down accurately through generations.

84. (C) Independent platforms for emerging tribal authors.
In the context of tribal literature, "Little magazines" refer to independent, often small-scale publications that provide a platform for emerging tribal authors and poets. These magazines play a crucial role in documenting contemporary tribal voices and issues that might be overlooked by mainstream media. They serve

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103. (B) Dravidian
The use of postpositions instead of prepositions is a grammatical feature characteristic of the Dravidian language family. In languages like Gondi, these markers are placed after the noun or pronoun they modify. This syntactic structure distinguishes Dravidian tongues from many other language families and is one of the key features linguists use to classify and study relationships between different languages.

104. (D) A sacred narrative explaining the world's origin.
In the context of tribal literature, a myth is best described as a sacred narrative that explains the origins of the world, human beings, and cultural practices. These stories are held as fundamental truths by the community and provide a framework for understanding the universe and the spiritual forces at work. They are a core component of heritage.

105. (C) Writing oral words phonetically as they sound.
In the documentation of tribal literature, transcription refers to the process of writing down oral words phonetically exactly as they sound. This technique is essential for capturing the nuances of unwritten languages without imposing a foreign grammatical structure. It allows linguists and researchers to create an accurate written record of speech, which can later be used for analysis or translation.

106. (B) Korku - Jhabua and Alirajpur
The pair matching Korku with Jhabua and Alirajpur is incorrect. While the Sahariya are in Gwalior and Shivpuri, and the Bhariati are in Patalkot, the Korku language is primarily spoken in southern districts like Betul and Khandwa. The western districts of Jhabua and Alirajpur are actually the core region for the Bhil tribe and their various Bhili dialects.

107. (A) Pithora Dev
The Pithora painting tradition of the Bhil tribe is visually and narratively linked to their oral literature, specifically focusing on the story of the deity Pithora Dev. These elaborate murals are created as part of ritual vows and depict the marriage and life of the god. The paintings serve as a vibrant visual representation of the community's sacred myths.

108. (A) Shortage of trained teachers and study materials.
A major challenge in providing mother-tongue education to tribal children is the significant shortage of trained teachers and appropriate study materials. Many tribal languages are primarily oral, meaning that developing standardized textbooks and curricula requires extensive effort. Furthermore, finding educators who are fluent in both the tribal dialect and the state's medium of instruction is often difficult.

109. (D) Stephen Hislop
Stephen Hislop is noted for his early linguistic work on Gondi grammar and vocabulary during the colonial period. His research and the posthumous publication of his papers provided some of the first systematic documentations of the language. This early scholarly work laid the foundation for future studies by linguists and administrators interested in understanding the Dravidian languages of central India.

110. (C) Bowed string instrument (Tat)
The Bana, used by Pradhan bards during their epic recitations, is a bowed string instrument, categorized as a 'Tat' vadya. It typically consists of a wooden body with strings made of horsehair or similar materials. The unique sound produced by bowing the strings provides the essential melodic and rhythmic accompaniment for the traditional storytelling and singing of Gond myths.

111. (D) It belongs to the Dravidian language family.
The statement that the Bareli dialect belongs to the Dravidian language family is incorrect. Bareli is actually an Indo-Aryan dialect, functioning as a variation of the Bhili language. It is spoken by the Barela sub-group of the Bhil community, predominantly in the Khargone and Barwani districts. Its grammatical and lexical features align it with other Bhili and Indo-Aryan tongues.

112. (B) A step for preservation that changes performance.
Cultural anthropologists generally view the transition of tribal literature from oral to written form as a necessary step for preservation that simultaneously changes the nature of the

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Pradhan families, ensuring the continuity of oral literature.

94. (C) A concise statement reflecting empirical wisdom.
A proverb, known as Kahaavat in tribal languages, is characterized as a concise statement that reflects empirical wisdom and social values. These short sayings are derived from long-term observations of life and nature, providing moral guidance or practical advice in an easy-to-remember format. They are an essential part of oral literature, used frequently in daily conversation to reinforce norms.

95. (B) Relo
Sohar, Vivah Geet, and Mrityu Geet are all specific types of life-cycle songs that mark major human milestones such as birth, marriage, and death. Relo songs, however, are a different category of folk songs, typically associated with youth social gatherings and rhythmic performance. Therefore, Relo is the odd one out when classifying songs based on life-cycle rituals.

96. (B) Halbi
The Halbi language is noted for being grammatically and lexically close to the Marathi language. Spoken near the borders where multiple linguistic influences meet, Halbi functions as a bridge between Marathi, Chhattisgarhi, and Odia. This proximity to Marathi is evident in its verb structures and core vocabulary, making it a unique Indo-Aryan dialect within the regional tribal landscape.

97. (D) Gond - Lingo Pen
The legendary figure of Lingo Pen is central to the oral epics and origin myths of the Gond tribe. He is revered as a cultural hero who established the social and spiritual order of the community. While other oral traditions like Pandwani or Relo exist, they are associated with different communities or genres, making this specific pair a correct match.

98. (A) A literacy program aimed at neo-literate tribals.
In the context of tribal literature and education in Madhya Pradesh, 'Vanya Sakshar' refers to a literacy program specifically designed for neo-literate tribals. This initiative aims to provide reading materials that are culturally relevant and use familiar vocabulary, thereby encouraging literacy and the continued use of tribal languages. It serves as a bridge between oral culture and education.

99. (B) Localizing deities with familiar tribal traits.
Tribal adaptations of classical stories like the epic of 'Bhasmasur' generally differ from puranic texts by localizing the deities with familiar tribal traits. These narratives often set the action in local landscapes and attribute tribal social customs and behaviors to the gods. This process makes the classical stories more relatable and integrates them into the existing body of folklore.

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100. (B) II only
Halbi is classified as an Indo-Aryan language, not an Austro-Asiatic one. However, in the context of its written form within the state, it is indeed documented and used with the Devanagari script. This adoption of a widely known script helps in the publication of Halbi literature and its inclusion in educational materials, facilitating better communication and preservation of the dialect.

101. (A) Protection of boundaries and a good harvest.
Devotional songs dedicated to 'Thakur Dev' in tribal villages center on themes of communal well-being and prosperity. Specifically, these songs are performed to seek the deity's protection for the village boundaries and to ensure a bountiful harvest. These rituals reflect the community's dependence on agriculture and their belief in divine guardianship over their land and shared tribal livelihoods.

102. (A) Archery, forests, and interactions with wild animals.
Bhil folktales frequently feature motifs related to archery, dense forests, and the community's interactions with wild animals. These themes are a direct reflection of the historical lifestyle and environment of the Bhil people, who were traditionally known as skilled hunters and forest dwellers. These stories celebrate their bravery and their intimate knowledge of the natural world they historically inhabit.

as an important space for creative expression and the modern preservation of languages.

85. (C) To ease labor and express personal tribal emotions.
'Chakki ke Geet', or grinding songs, are a traditional part of women's oral literature in tribal communities. These songs are primarily sung to ease the physical labor of grinding grain by hand and to provide a medium for expressing personal emotions and social experiences. They often touch upon themes of family life, domestic struggles, and shared womanhood joys.

86. (B) Sowing and harvesting to bless labor and crops.
Agricultural songs among tribal communities are specifically sung during key activities such as sowing and harvesting. These songs are performed to bless the labor involved and to ensure a bountiful crop. They reflect the community's deep connection to the land and seasonal cycles. Singing together during field work also helps in building camaraderie and easing physical exertion tasks.

87. (B) Assimilation into regional languages for education.
The primary cause of language extinction among minor tribes is their assimilation into dominant regional languages for education and economic opportunities. As younger generations are encouraged to learn and use mainstream languages like Hindi or English, the intergenerational transmission of tribal mother tongues declines. This shift often leads to a gradual loss of vocabulary and eventual dialect disappearance.

88. (B) Dulhadev
Dulhadev is a common localized deity frequently invoked in the devotional and ritual songs of various tribal communities in the region. These songs are performed to seek protection for the village, celebrate marriages, or ensure the well-being of the family. The invocation of such specific tribal deities highlights unique spiritual traditions and the rich oral literature dedicated to them.

89. (B) Vanya Prakashan
Vanya Prakashan is a pioneering state government institution in Madhya Pradesh dedicated to documenting, translating, and publishing tribal literature. Its work includes producing books, journals like Chaumasa, and other materials that highlight the cultural and linguistic heritage of various tribes. By providing a platform for tribal voices, it plays a vital role in the preservation of traditions.

90. (A) Mahabharata
Pandwani is a popular oral epic form found in the eastern parts of the state and is based on the classical Indian epic, the Mahabharata. It specifically focuses on the adventures of the Pandava brothers. Performers use a combination of singing and dramatic storytelling to narrate these tales, adapting the classical narrative into a style that resonates with audiences.

91. (B) 1980
The Adivasi Lok Kala Academy was established in Madhya Pradesh in 1980. Its primary mission is the preservation, documentation, and promotion of the diverse tribal arts and folk traditions of the state. Since its inception, the academy has played a crucial role in staging tribal performances, supporting research, and publishing literature that showcases the rich cultural heritage.

92. (C) Korku
Among the tribal groups mentioned, the Korku do not primarily speak an Indo-Aryan dialect. Instead, their language belongs to the Austro-Asiatic family, specifically the Munda branch. In contrast, the Baiga, Sahariya, and Bhil communities speak dialects that are classified within the Indo-Aryan group, reflecting the different linguistic origins and historical development of the various tribes across the state.

93. (C) Traditional bards, genealogists, and Gond musicians.
The Pradhan community is distinguished from the broader Gond community by their traditional role as bards, genealogists, and musicians. While they are part of the larger Gond cultural complex, their specific social function was to maintain the oral history and myths of the tribe. This specialized knowledge was passed down within

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performance. While writing helps prevent the loss of stories, it can alter the spontaneous and interactive qualities of traditional oral recitation. This transition represents a complex balance between saving heritage and maintaining authenticity.

113. (C) Bhili
Among the listed languages, Bhili is the odd one out based on linguistic family classification. Gondi, Kurukh, and Kui all belong to the Dravidian language family. In contrast, Bhili is classified as an Indo-Aryan language. This distinction is based on the ancestral roots and structural characteristics that separate the Indo-Aryan group from the Dravidian languages spoken by various tribes.

114. (B) Pahandi Pari Kupar Lingo
Pahandi Pari Kupar Lingo is credited with formulated or reviving 'Gondi Punem', which is a significant religious and philosophical movement within the Gond tribe. This system emphasizes Gondi identity, traditional values, and the worship of ancestral deities. It represents a modern effort to consolidate and formalize the diverse oral and spiritual traditions into a coherent community framework.

115. (D) Strong influence of Gujarati phonology and vocabulary
A prominent linguistic trait of the Bhili language is its strong influence from Gujarati phonology and vocabulary. This characteristic is due to the historical and geographical connections between the Bhil communities and the state of Gujarat. The resulting dialect incorporates many Gujarati-sounding words and sounds, making it distinct from other regional Indo-Aryan languages while maintaining its tribal identity.

116. (D) Transmitting oral literature and customs to youth.
Youth dormitories like the Ghotul served a vital literary and social function by acting as centers for transmitting oral literature, music, and tribal customs to the younger generation. In these communal spaces, youth learned the traditional songs, stories, and riddles of their people from elders and peers. This informal educational system was essential for the intergenerational survival of heritage.

117. (D) There is no such script; all tribal scripts are left to right.
All recognized tribal scripts currently used or revived in the region are written from left to right, matching the direction of the Devanagari and Latin scripts. There is no evidence of an indigenous tribal script in Madhya Pradesh that is traditionally written from right to left. Standardization efforts focus on ensuring that these scripts are compatible with modern education systems.

118. (C) Both I and II
Korku is indeed unique as the only Munda language spoken in central India, far from the main concentration of Munda languages in the east. It is closely related to Santhali, sharing many grammatical and lexical features of the Austro-Asiatic family. These facts highlight the distinct linguistic identity of the Korku people and their historical connection to eastern tribal groups.

119. (A) Verrier Elwin
Verrier Elwin was a renowned anthropologist whose extensive works heavily documented the oral literature, myths, and songs of several tribes in Central India, including the Baiga and Muria. Although he wrote primarily in English, his detailed recordings and translations of tribal stories and poetry provided the world with deep insights into the complex cultural and spiritual lives of communities.

120. (A) Script lack makes oral transmission vulnerable.
The lack of an indigenous script for many tribal languages makes their oral transmission particularly vulnerable in the modern era. Without a written form, these languages depend entirely on speech passed from one generation to the next. When socioeconomic changes reduce the use of the mother tongue, the entire body of oral literature and knowledge is at severe risk.

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121. (A) Saila
The Saila dance is a prominent tradition of the Baiga tribe, involving intricate footwork and the use of sticks. It is often performed as a dance-song where men take the lead in singing and dancing while women join the performance. This vibrant display of rhythm and coordination is a

66. (A) Platforms for sharing songs and digital dictionaries.
Digital media currently plays a vital role in the conservation of tribal languages by providing platforms for sharing traditional songs and creating digital dictionaries. These technologies allow for the recording and preservation of oral traditions that might otherwise be lost. Furthermore, digital tools increase the accessibility of tribal literature for younger generations, fostering a renewed interest in their heritage.

67. (C) Baiga and Gond
Karma is a prominent folk song and dance tradition that is primarily performed by the Baiga and Gond tribes. It is deeply associated with the Karma festival and agricultural cycles, symbolizing the relationship between humans and nature. The performances involve rhythmic dancing and singing, serving as a communal celebration of labor, seasonal changes, and shared cultural identity.

68. (B) Songs of domestic life, chores, and family rituals.
In tribal oral literature, specific songs performed by women focus on the realities of domestic life, everyday chores, and family rituals. These songs provide a unique perspective on the community's social structure and emotional life. They are often sung during tasks like grinding grain or at family ceremonies, serving as a medium for expressing personal and cultural feelings.

69. (A) Adivasi Lok Kala Academy
The magazine 'Chaumasa' is a prestigious publication of the Adivasi Lok Kala Academy in Madhya Pradesh. It is dedicated to documenting and promoting the rich variety of tribal art, literature, and folk traditions within the state. Through its articles and research, the journal serves as a critical resource for scholars and anyone interested in the preservation of cultural heritage.

70. (C) Mrityu Geet (Death songs)
Mrityu Geet, or death songs, are a specific genre of tribal oral literature performed during funeral rites. The primary purpose of these songs is to guide the soul of the deceased to the ancestral world and to offer comfort to the grieving family. These rituals reflect the community's beliefs about the afterlife and the continuity between living and ancestors.

71. (A) Gondi
Among the tribal dialects in the region, Gondi is not classified as an Indo-Aryan language; instead, it belongs to the Dravidian language family. In contrast, Bhili, Halbi, and Baigani are considered Indo-Aryan tribal dialects because they share linguistic roots and grammatical structures with the broader Indo-Aryan family, which includes major regional languages like Hindi, Gujarati, and Marathi.

72. (B) Parrot
The term 'Suwa' literally means 'parrot' in the local dialect. The Suwa dance and song tradition, popular among tribal women in districts bordering Chhattisgarh, involves movements and sounds that mimic this bird. Performers often dance in a circle, bending and swaying to imitate a parrot. This tradition is a celebration of nature and is typically performed during harvest.

73. (D) It incorporates sounds of local flora, fauna, and simple rhythms
Children's folklore among tribal communities is characterized by its close connection to the natural environment. It frequently incorporates the sounds of local flora and fauna into nursery rhymes and games. These oral traditions use simple, catchy rhythms that are easy for children to learn and repeat. This genre plays an important role in early socialization and teaching surroundings.

74. (C) Morning songs sung by Pradhans to wake Gond patrons.
The central theme of the 'Pardhaan Jaago' tradition is the performance of morning songs by members of the Pradhan community to wake their Gond patrons. These songs are often accompanied by the recitation of epics and myths, serving to remind the community of their glorious history and cultural identity. It is a traditional practice that reinforces the community social bond.

75. (D) Vulnerable/Endangered
The UNESCO Atlas of the World's Languages in Danger classifies the Korku language as vulnerable or endangered. This status reflects

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131. (B) Vanya Radio and tribal digital archives.
State-level initiatives like Vanya Radio and various tribal digital archives are dedicated to the digital preservation of folk tales, songs, and interviews with elderly speakers. These programs aim to prevent language extinction by creating a permanent record of oral traditions. By using modern technology, these archives make traditional knowledge accessible for research and for future tribal generations.

132. (C) Bilingual primers with tribal and Hindi text.
Tribal language education initiatives in the state primarily utilize bilingual primers that feature both tribal dialects and Hindi text. This approach allows children to start their education in their mother tongue while gradually transitioning to the state's dominant language. By bridging the gap between the two, these materials support cognitive development and help preserve the linguistic identity.

133. (A) Encapsulating moral and ecological knowledge.
Tribal proverbs serve as an effective tool for community education by encapsulating profound moral and ecological knowledge into short, memorable phrases. They are used to teach children about social behavior, the consequences of actions, and the intricate workings of the natural world. This oral tradition ensures that essential life lessons and environmental wisdom are passed down through the generations.

134. (C) Singing Phag during Holi
Singing Phag during the festival of Holi is a prime example of a 'Seasonal Singing Tradition' in the region. These songs are specifically performed to celebrate the arrival of spring and the harvest. The themes of these songs often revolve around joy, rebirth, and communal celebration, making them distinct from ritual songs that mark birth or death milestones.

135. (C) Nature, wildlife, and natural phenomena
The rich metaphoric language used in tribal poetry is primarily based on close observations of nature, wildlife, and various natural phenomena. Tribal poets use elements of the forest, the behavior of animals, and the changing seasons to express complex human emotions and social experiences. This deep connection to the environment provides a unique and vivid set of symbols.

136. (A) Greater academic research and appreciation.
The translation of tribal literature into Hindi has led to greater academic research and a wider appreciation of tribal culture. By making these oral traditions accessible in a common language, scholars and the public can study and value the complex myths, songs, and wisdom of tribal communities. This process helps in bridging cultural gaps and promotes heritage preservation.

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137. (B) Love, courtship, and springtime joy
Bhagoria songs are characterized by themes of love, courtship, and the joy of springtime. Performed during the vibrant Bhagoria festival, these songs reflect the festive and romantic atmosphere of the gathering. They celebrate youth and the renewal of nature, serving as a medium for social interaction and the expression of affection among the members of the Bhil communities.

138. (B) Traditional storytellers and singers of genealogies.
In the context of oral epics, the term 'bards' refers to traditional storytellers and singers who specialize in reciting myths, legends, and community genealogies. These individuals hold a vital position in the social structure, acting as the custodians of tribal history and identity. Through their performances, bards ensure that the collective memory of the community is preserved and transmitted.

139. (B) Embedded in chores and expressing emotions.
A primary feature of women's oral literature among the tribes is its integration into daily life and its role in expressing personal and collective emotions. These songs are often embedded in chores like gathering wood or processing food. They provide a space for women to articulate their perspectives on family, society, and nature, serving as an important record.

140. (D) It is Austro-Asiatic, while others are different.
The Korku language is linguistically distinct from its neighbors, such as Gondi and Bhili, because it belongs to the Austro-Asiatic language family, specifically the Munda branch. Gondi is a Dravidian language, and Bhili is Indo-Aryan. This

key element of Baiga cultural festivities and oral literature.

122. (D) Baiga and Gond
'Reena' is a traditional dance-song performed by the women of the Baiga and Gond tribes, particularly during the festive period after Diwali. These performances are characterized by graceful movements and songs that reflect the joy of the season and the community's cultural traditions. This practice reinforces social bonds among women and serves as an important medium for preservation.

123. (D) Sitting around the fire or during field work.
Among the tribes of the region, riddles are most commonly exchanged during informal social settings, such as sitting around a communal fire in the evening or while engaged in group field work. These moments provide an opportunity for relaxation and mental stimulation. Exchanging riddles helps in passing time while simultaneously reinforcing community knowledge and environmental awareness among participants.

124. (B) George Abraham Grierson
George Abraham Grierson was the author of the monumental Linguistic Survey of India, which remains a foundational work for the study and documentation of tribal dialects in the country. His systematic classification of hundreds of languages provided researchers with the first comprehensive overview of India's linguistic diversity, including the unique tribal tongues found in central and southern regions.

125. (D) Bhil
Among the various tribal communities in the state, the Bhil tribe exhibits one of the highest percentages of mother-tongue retention. Despite the influence of regional languages, a large majority of the Bhil population continues to use Bhili as their primary language for daily communication. This strong linguistic continuity is a testament to the community's resilience and heritage.

126. (D) Recognition and inclusion in formal education.
Tribal literary movements in the state often focus on demanding the formal recognition of their languages and their inclusion in the educational system. These activists argue that teaching children in their mother tongue is essential for both cultural preservation and academic success. Such demands highlight the community's desire to see their linguistic heritage respected and integrated into formal structures.

127. (C) Ecological conservation and cultural alienation.
A common theme in the contemporary poetry of modern tribal authors is the concern for ecological conservation and the feeling of cultural alienation. These writers often reflect on the destruction of their ancestral forests and the challenges of maintaining their traditions in a rapidly changing world. Their work serves as a powerful voice for environmental protection and tribal identity.

128. (A) Adivasi Lok Kala and Tulsi Samman Academy
The Adivasi Lok Kala and Tulsi Samman Academy is the primary organization responsible for coordinating tribal festivals where oral literatures and songs are performed on state stages. By organizing these events, the academy provides tribal artists with a platform to showcase their traditions to a wider audience, fostering greater public appreciation and supporting the ongoing preservation of expressions.

129. (D) Munda (Korku)
The unique linguistic feature where verbs conjugate according to both the subject and the object is found in the Munda language family, specifically in Korku. This complex grammatical structure is a defining trait of the Munda branch of the Austro-Asiatic family. It distinguishes Korku from the Dravidian and Indo-Aryan languages, which follow different patterns of verbal agreement.

130. (B) II only
While Halbi is indeed spoken in the Balaghat district near the border, the statement that it is written in the Odia script in Madhya Pradesh is incorrect. In this state, Halbi literature and educational materials are predominantly produced using the Devanagari script. This choice of script facilitates integration with regional literacy efforts and the broader educational framework.

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150. (B) Vanya Prakashan - Publishing tribal literature and magazines

Vanya Prakashan is correctly identified as an institution dedicated to the publication of tribal literature and magazines. Its work is essential for the documentation and promotion of the cultural and linguistic heritage of the state's diverse tribes. By providing a platform for tribal authors and researchers, it ensures that oral traditions are preserved and made accessible.

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42. Bhima Naik operated his revolutionary activities primarily from which geographical terrain?
(A) Aravalli hills of Malwa
(B) Kaimur ranges of Baghelkhand
(C) Satpura-Vindhya region of Nimar
(D) Maikal hills of Mahakoshal

43. Sita Sahu, an acclaimed tribal athlete from Madhya Pradesh, is associated with which international sporting event?
(A) Olympic Games
(B) Special Olympics
(C) Commonwealth Games
(D) Asian Games

44. Raja Shankar Shah is predominantly viewed as a symbol of:
(A) Bhil armed resistance against moneylenders
(B) Peasant uprising against the Scindias
(C) Non-violent forest satyagraha
(D) Gondwana cultural revival and tribal nationalism

45. Which of the following is an incorrect pair regarding Padma Shri awardees from Madhya Pradesh?
(A) Durga Bai Vyam - Gond Art
(B) Jodhaiya Bai - Baiga Art
(C) Arjun Singh Dhurve - Bhagoria Dance
(D) Bhuri Bai - Pithora Art

46. Raja Shankar Shah was the ruler of which historical estate?
(A) Amjhera
(B) Garha-Mandla
(C) Sendhwa
(D) Makrai

47. In comparison to tribal freedom struggles in northeastern states, the tribal uprisings in Madhya Pradesh were more intertwined with:
(A) Separatist demands for an independent sovereign nation separate from the Indian mainland.
(B) Peasant distress, anti-moneylender sentiments, and mainland national freedom movements.
(C) Purely inter-tribal warfare manipulated by the British to maintain colonial political control.
(D) Urban industrial labor strikes organized by factory workers in major metropolitan centers.

48. The famous Ghodadongri Forest Satyagraha of 1930 was led by:
(A) Tantya Bhil
(B) Ganjan Singh Korku
(C) Badal Bhoi
(D) Sitaram Kanwar

49. The newly constructed "Janjatiya Gaurav Diwas" on November 15 commemorates the birth anniversary of which great tribal leader?
(A) Birsa Munda
(B) Tantya Bhil
(C) Shankar Shah
(D) Bhima Naik

50. Which of the following tribal artists from Madhya Pradesh received the Padma Shri for popularizing Baiga traditional paintings internationally?
(A) Bhuri Bai
(B) Durga Bai Vyam
(C) Jodhaiya Bai Baiga
(D) Lado Bai

51. Which is the most appropriate description of Tantya Bhil's approach to resistance?
(A) He waged conventional pitched battles against the regular British army in open plains.
(B) He relied entirely on constitutional petitions and legal battles within the British courts.
(C) He organized urban protests and industrial strikes in major central Indian cities.
(D) He employed guerrilla warfare using the dense forests and terrain of the Nimar region.

52. Which tribal movement integrated the concept of non-violent Satyagraha and gave up alcohol and meat, heavily influencing tribal belts in central India?
(A) Santal Hul
(B) Rampa Rebellion
(C) Bhumkal Uprising
(D) Tana Bhagat Movement

53. In post-independence Madhya Pradesh, the Bhuria Committee recommendations were

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(D) A is false but R is true.

6. In which region of Madhya Pradesh did the major Bhil revolts of the 19th century primarily take place?
(A) Baghelkhand
(B) Western MP (Nimar and Malwa)
(C) Bundelkhand
(D) Chambal Valley

7. Match List-I (Tribal Leader) with List-II (Region of Activity) and select the correct answer using the codes given below.
List I: (Tribal Leader)
P. Bhima Naik
Q. Shankar Shah
R. Ganjan Singh Korku
S. Khajya Naik
List II: (Region of Activity)
1. Garha-Mandla
2. Barwani
3. Sendhwa
4. Ghodadongri
(A) P-3, Q-1, R-2, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-3, S-1

8. Consider the following statements regarding tribal art in Madhya Pradesh:
I. Bhuri Bai belongs to the Bhil community and is famous for Pithora painting.
II. Jodhaiya Bai Baiga was awarded the Padma Shri for preserving traditional Baiga art.
III. Gond art is exclusively practiced by the Sahariya tribe of Northern Madhya Pradesh.
Which of the combinations given above is incorrect?
(A) I only
(B) II only
(C) III only
(D) I and II only

9. Consider the following statements about tribal uprisings in central India:
I. They were strictly anti-colonial and supported the local feudal landlords without exception.
II. The Birsa Munda movement had a resonance among the Oraon and Munda populations in eastern MP.
III. The Tana Bhagat movement influenced tribal communities to adopt non-violent Gandhian methods.
IV. The Bhil revolts of the early 19th century were partially triggered by the agrarian crisis and loss of customary rights.
V. The Gond rebellions were largely centered in the Mahakoshal and central Narmada valley regions.
Which of the combinations given above is correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, IV and V

10. Match List-I (Literary/Art Personality) with List-II (Specific Field) and select the correct answer using the codes given below.
List I: (Literary/Art Personality)
P. Vasant Nirgune
Q. Ram Dayal Munda
R. Bhajju Shyam
S. Lado Bai
List II: (Specific Field)
1. Pithora Art
2. Tribal Research/Literature
3. Anthropological Studies in MP
4. Gond Art
(A) P-2, Q-3, R-1, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-3, Q-4, R-2, S-1

11. Who among the following is famously referred to as the "Robin Hood of India" for looting British treasuries and distributing the wealth among the poor?
(A) Bhima Naik
(B) Khajya Naik
(C) Ganjan Singh Korku
(D) Tantya Bhil

12. Match List-I (Scheme/Award) with List-II (Target Group/Purpose) and select the correct answer using the codes given below.
List I: (Scheme/Award)
P. Tantya Bhil Swarozgar Yojana
Q. Shankar Shah Award
R. Rani Durgavati Award
S. Aahar Anudan Yojana

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CHAPTER 08

Tribal Contribution to Freedom Movement and Tribal Personalities

1. Match List-I (Tribal Community) with List-II (Associated Rebellion/Movement) and select the correct answer using the codes given below.
List I: (Tribal Community)
P. Bhil
Q. Gond
R. Korku
S. Oraon
List II: (Associated Rebellion/Movement)
1. Tana Bhagat Movement
2. Ghodadongri Satyagraha
3. Khajya Naik's Rebellion
4. Garha-Mandla Revolt
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-2, R-4, S-1
(C) P-2, Q-4, R-3, S-1
(D) P-3, Q-4, R-2, S-1

2. Consider the following statements regarding Raja Shankar Shah:
I. He was a descendant of Rani Durgavati of the Garha-Mandla kingdom.
II. He sought the assistance of the Scindias of Gwalior to defeat the British in Jabalpur.
III. A tribal university in Chhindwara has been named in his honor.
IV. His martyrdom day, 18 September, is observed as Balidan Diwas.
Which of the combinations given above is correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II and IV

3. Match List-I (Memorial/Museum) with List-II (Location) and select the correct answer using the codes given below.
List I: (Memorial/Museum)
P. Shri Badal Bhoi State Tribal Museum
Q. Madhya Pradesh Tribal Museum
R. Tantya Bhil Memorial
S. Shankar Shah Memorial
List II: (Location)
1. Bhopal
2. Patalpani
3. Chhindwara
4. Jabalpur
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-1, R-2, S-3

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4. Arrange the following events related to the tribal freedom struggle in Madhya Pradesh in chronological order:
1. Capture of Tantya Bhil
2. Execution of Shankar Shah and Raghunath Shah
3. Ghodadongri Forest Satyagraha
4. Battle of Ambapani involving Bhima Naik
Select the correct order:
(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 2, 1, 4, 3
(D) 4, 1, 2, 3

5. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): Raja Shankar Shah and his son Raghunath Shah were blown from the mouths of cannons by the British in 1857.
Reason (R): They were found guilty of circulating revolutionary messages through poems to instigate a rebellion among the local sepoys and landlords in Jabalpur.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-1, Q-2, R-3, S-4

19. Consider the following statements regarding Bhima Naik:
I. He was an influential Bhil leader who operated in the Nimar region.
II. He played a significant role in the Battle of Ambapani in 1858.
III. He coordinated with Tantya Tope during the 1857 rebellion.
IV. He was successfully captured by the British in 1859 and executed immediately in Indore.
V. He was eventually transported to the cellular jail in Port Blair where he died.
Which of the combinations given above is correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

20. Consider the following statements regarding the Turia Forest Satyagraha:
I. It took place in the Seoni district of Madhya Pradesh.
II. It was launched in support of the Civil Disobedience Movement initiated by Mahatma Gandhi.
III. It resulted in the martyrdom of several tribals including Muka Lohar when police opened fire.
Which of the combinations given above is correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

21. The Tana Bhagat movement, which resonated in parts of tribal Madhya Pradesh, was originally initiated by which tribal community?
(A) Bhil
(B) Sahariya
(C) Oraon
(D) Baiga

22. Match List-I (Event) with List-II (Year) and select the correct answer using the codes given below.
List I: (Event)
P. Martyrdom of Shankar Shah
Q. Turia Forest Satyagraha
R. Hanging of Tantya Bhil
S. Arrest of Bhima Naik
List II: (Year)
1. 1889
2. 1857
3. 1868
4. 1930
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

23. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): Tantya Bhil is often remembered as the Indian Robin Hood in the tribal memory of Madhya Pradesh.
Reason (R): He strictly adhered to the Gandhian principles of non-violence during his campaign against the British forest laws.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

24. Which of the following represents the correct chronological sequence of tribal-related events in central India?
(A) Bhil Revolt (Khandesh/Nimar) - Bundela-Gond Uprising - First War of Independence - Turia Forest Satyagraha
(B) Bundela-Gond Uprising - Bhil Revolt (Khandesh/Nimar) - Turia Forest Satyagraha - First War of Independence
(C) Bhil Revolt (Khandesh/Nimar) - First War of Independence - Bundela-Gond Uprising - Turia Forest Satyagraha
(D) First War of Independence - Bundela-Gond Uprising - Turia Forest Satyagraha - Bhil Revolt (Khandesh/Nimar)

25. Consider the following statements regarding Khajya Naik:
I. He initially served as a guard for the British protecting the Sendhwa Ghat.

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II. He revolted against the British after being dismissed from service and joined the 1857 uprising.
III. He was a prominent leader of the Korku tribe in the Betul region.
IV. He ambushed British supply convoys moving through the Mumbai-Agra route.

Which of the combinations given above is correct?
(A) I, II and III
(B) II, III and IV
(C) I, II and IV
(D) I, III and IV

26. Match List-I (Tribal Personality) with List-II (Contribution/Identity) and select the correct answer using the codes given below.
List I: (Tribal Personality)
P. Sitaram Kanwar
Q. Mansu Ojha
R. KantiLal Bhuria
S. Sita Sahu
List II: (Contribution/Identity)
1. Tribal Politician
2. Quit India Movement
3. Athlete (Special Olympics)
4. 1857 Rebellion
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-1, R-2, S-3
(C) P-1, Q-3, R-4, S-2
(D) P-4, Q-2, R-1, S-3

27. Arrange the establishment of the following tribal-related institutions/initiatives in Madhya Pradesh in chronological order:
1. Implementation of the PESA Act rules in MP
2. Establishment of Shri Badal Bhoi State Tribal Museum
3. Establishment of Madhya Pradesh Tribal Museum, Bhopal

Select the correct order:
(A) 2, 3, 1
(B) 3, 2, 1
(C) 1, 2, 3
(D) 2, 1, 3

28. Match List-I (Region) with List-II (Freedom Movement Leader) and select the correct answer using the codes given below.
List I: (Region)
P. Chhindwara
Q. Betul
R. Khargone
S. Jabalpur
List II: (Freedom Movement Leader)
1. Raghunath Shah
2. Badal Bhoi
3. Bhima Naik
4. Ganjan Singh Korku
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-4, R-2, S-3

29. Consider the following statements regarding tribal representation and integration in Madhya Pradesh:
I. Madhya Pradesh has the highest number of reserved assembly seats for Scheduled Tribes in India.
II. The PESA Act was implemented in the state to empower traditional Gram Sabhas.
III. Jamuna Devi was the first woman Deputy Chief Minister of MP, belonging to a tribal community.
IV. All tribal areas in MP fall strictly under the Sixth Schedule of the Indian Constitution.
V. KantiLal Bhuria is a prominent tribal leader who has served in the Union Cabinet.

Which of the combinations given above is incorrect?
(A) I and III
(B) II and V
(C) IV only
(D) III and IV

30. Consider the following statements regarding Tantya Bhil:
I. He was born in the East Nimar (Khandwa) region of Madhya Pradesh.
II. He was arrested due to the betrayal of his trusted associate Ganpat Singh Rajput.
III. He was hanged by the British administration in the Jabalpur Central Jail.

Which of the combinations given above is correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

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31. During the Non-Cooperation and Civil Disobedience movements, the tribal communities of Madhya Pradesh prominently participated through:
(A) Naval Mutinies
(B) Mill Worker Strikes
(C) Forest Satyagrahas
(D) Boycott of modern medicine

32. The Shri Badal Bhoi State Tribal Museum is situated in:
(A) Bhopal
(B) Chhindwara
(C) Jhabua
(D) Mandla

33. The British officer responsible for passing the death sentence on Shankar Shah and Raghunath Shah was:
(A) General Hugh Rose
(B) Captain Clarke
(C) Major Outram
(D) Colin Campbell

34. Identify the incorrect statement regarding the Gond rebellions in central Madhya Pradesh:
(A) They were deeply rooted in the loss of traditional political power of Gond zamindars.
(B) The 1842 Bundela rebellion saw significant participation from Gond chiefs.
(C) They often targeted both British authorities and exploitative outsiders (dikus).
(D) They were completely suppressed without any military effort by the British.

35. How many Vidhan Sabha (Legislative Assembly) seats are reserved for Scheduled Tribes in Madhya Pradesh?
(A) 35
(B) 47
(C) 82
(D) 29

36. Which of the following leaders was NOT blown from a cannon by the British during the 1857 uprising?
(A) Raja Shankar Shah
(B) Raghunath Shah
(C) Tantya Bhil
(D) Both (A) and (B)

37. Where is the Samadhi (memorial) of Tantya Bhil located in Madhya Pradesh?
(A) Patalpani
(B) Mandla
(C) Chhindwara
(D) Amarkantak

38. Bhuri Bai, the renowned tribal artist awarded the Padma Shri, belongs to which tribal community?
(A) Gond
(B) Korku
(C) Sahariya
(D) Bhil

39. The "Tantya Bhil Swarozgar Yojana" launched by the Madhya Pradesh Government primarily aims to:
(A) Provide comprehensive healthcare facilities to the tribal elders in remote areas.
(B) Offer merit-based scholarships to tribal girls for pursuing diverse higher education.
(C) Distribute legal forest land rights to landless tribal families in protected zones.
(D) Facilitate self-employment opportunities for tribal youth through financial support.

40. Turia Forest Satyagraha (1930) is associated with which district of Madhya Pradesh?
(A) Betul
(B) Chhindwara
(C) Mandla
(D) Seoni

41. Consider the following statements regarding the impact of the Birsa Munda movement:
Statement I: The Birsa Munda movement of the Chotanagpur plateau had no ideological impact on the tribal belts of Madhya Pradesh.
Statement II: The concept of a golden age (Munda Raj) and agrarian rights resonated across central Indian tribes facing similar exploitations.
Which of the following statements is/are correct?
(A) Statement I is correct and Statement II is incorrect.
(B) Statement I is incorrect and Statement II is correct.
(C) Both statements are correct.
(D) Both statements are incorrect.

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(D) Modern political figures active in contemporary state politics.

65. Chhindwara University has been renamed by the Madhya Pradesh Government to honor which tribal martyr?
(A) Raja Shankar Shah
(B) Tantya Bhil
(C) Birsa Munda
(D) Badal Bhoi

66. Contemporary tribal movements in Madhya Pradesh focus predominantly on:
(A) Protection of land rights, forest rights, and cultural identity.
(B) Secession from the Indian Union for a separate nation.
(C) Abolition of the Panchayati Raj system in all districts.
(D) Demanding a separate religious status for all communities.

67. Read the following statements regarding the participation of women in tribal movements and choose the correct option:
Statement I: Tribal women actively participated in the Jungle Satyagrahas in Madhya Pradesh.
Statement II: Renuka Bai and Prem Bai were martyred during the Turia Forest Satyagraha.
(A) Statement I is correct but Statement II is incorrect.
(B) Both Statement I and Statement II are correct.
(C) Statement I is incorrect but Statement II is correct.
(D) Both statements are incorrect.

68. In historical context, what did the term "Bhumkal" signify, which though originating in Bastar, influenced tribal movements across central India?
(A) A festival of harvest
(B) An armed rebellion against colonial rule
(C) A traditional tribal dance
(D) A tax imposed by the British

69. Which of the following pairs of Tribal Personality and their related District/Region is incorrect?
(A) Shankar Shah - Jhabua
(B) Ganjan Singh Korku - Betul
(C) Bhima Naik - Barwani
(D) Tantya Bhil - Khandwa

70. Which tribal community in Madhya Pradesh is heavily concentrated in the region where the Ghodadongri Satyagraha occurred?
(A) Sahariya
(B) Baiga
(C) Korku
(D) Bharia

71. During the Civil Disobedience Movement, the tribals of Madhya Pradesh primarily broke which of the following laws?
(A) Forest Laws
(B) Salt Law
(C) Press Act
(D) Arms Act

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72. The tribal participation in the 1857 revolt in Madhya Pradesh demonstrated:
(A) Complete isolation from the general mutiny of the sepoys in North Indian centers.
(B) A synthesis of tribal grievances with the larger anti-British military uprising.
(C) Support for the British authorities in exchange for specific forest rights and land.
(D) Exclusively religious motivations unconcerned with territorial control or political power.

73. Which of the following state awards is given by the Madhya Pradesh Government for outstanding contribution to the field of tribal literature and art?
(A) Kabir Samman
(B) Kalidas Samman
(C) Tansen Samman
(D) Veer Shankar Shah-Raghunath Shah Award

74. Which prominent tribal personality from Madhya Pradesh served as the Governor of Himachal Pradesh and was a key figure in tribal welfare?
(A) Jamuna Devi
(B) Urmila Singh
(C) Faggan Singh Kulaste
(D) None of the above

75. Under the PESA Act implemented in Madhya Pradesh, who holds the primary authority over the management of minor forest produce?

central to the enactment of which significant legislation affecting tribal rights?
(A) Forest Rights Act, 2006
(B) SC/ST Prevention of Atrocities Act, 1989
(C) PESA Act, 1996
(D) Land Acquisition Act, 2013

54. The oral memory and folklore of the Bhil tribe commonly recount the heroic exploits of which leader through songs called 'Phad'?
(A) Ganjan Singh
(B) Khajya Naik
(C) Tantya Bhil
(D) Raghunath Shah

55. Arjun Singh Dhurve, a prominent tribal personality from Madhya Pradesh, was awarded the Padma Shri for his contribution to:
(A) Baiga Pardhoni Dance
(B) Gond Art
(C) Pithora Wall Painting
(D) Tribal Literature

56. Khajya Naik, a prominent tribal freedom fighter of Madhya Pradesh, was martyred in an ambush in which year?
(A) 1858
(B) 1857
(C) 1860
(D) 1889

57. Which of the following represents a correct pair?
(A) Turia - Muka Lohar
(B) Sendhwa Ghat - Shankar Shah
(C) Ghodadongri - Khajya Naik
(D) Garha-Mandla - Tantya Bhil

58. Who among the following was a key tribal leader associated with the Quit India Movement in the Betul district?
(A) Mansu Ojha
(B) Vishnu Singh Gond
(C) Birsa Munda
(D) Bhima Naik

59. What was the central issue that provoked the tribal Forest Satyagraha in Madhya Pradesh during 1930?
(A) The imposition of heavy taxation on agricultural land and livestock by the British authorities.
(B) The forced conversion of tribal communities to foreign religions through missionary efforts.
(C) Restricting traditional rights to graze cattle and collect various forest produce.
(D) The compulsory recruitment of tribal youth into the British army for overseas military services.

60. Who was the first tribal Chief Minister of Madhya Pradesh?
(A) Shri Shiv Bhanu Solanki
(B) Shri Naresh Chandra Singh
(C) Shri Jamuna Devi
(D) Shri KantiLal Bhuria

61. The martyrdom of Shankar Shah and Raghunath Shah at Jabalpur took place on:
(A) 15 August 1857
(B) 1 November 1858
(C) 18 September 1857
(D) 26 January 1930

62. What was the central theme of the poems confiscated from Raja Shankar Shah by the British?
(A) Calling upon the goddess to devour the British and instigating a revolt.
(B) Praising the British administrative reforms and the spread of education.
(C) Preaching non-violence and social reform among the Gonds of the region.
(D) Detailing the traditional agricultural practices of the Garha-Mandla region.

63. Select the odd one out based on the tribal region of activity:
(A) Ganjan Singh Korku
(B) Tantya Bhil
(C) Khajya Naik
(D) Bhima Naik

64. The "Bhanwar Natya" or traditional dramas among tribes in central India often narrate the life of:
(A) The lives and administrative acts of British Governors.
(B) The leading industrialists and businessmen of central India.
(C) Tribal heroes like Tantya Bhil and Bhima Naik.

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List II: (Target Group/Purpose)
1. Tribal Women Empowerment
2. Nutrition for PVTGs
3. Self-employment for Tribal Youth
4. Excellence in Tribal Culture

(A) P-3, Q-1, R-4, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-1, S-3

13. Consider the following statements about the role of tribal communities in the Quit India Movement in Madhya Pradesh:
I. Tribals established parallel governments in several remote forest areas of Betul.
II. Mansu Ojha was a prominent tribal leader who actively participated and died in jail.
III. The movement saw minimal participation from tribal women compared to the 1930 Satyagraha.
IV. Forest laws were openly defied, and government timber depots were set on fire.
Which of the combinations given above is incorrect?
(A) I and II
(B) III only
(C) II and IV
(D) I and IV

14. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): The Forest Satyagraha of 1930 gained massive support among the tribal communities of Madhya Pradesh.
Reason (R): The British government had enacted policies that severely restricted the traditional rights of tribal people to collect forest produce and graze their cattle.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

15. What was the primary nature of early tribal rebellions in the central Indian region during the 19th century?
(A) They were solely religious reform movements aimed at internal purification and traditional preservation.
(B) They were directed exclusively against the princely states without opposing the British paramountcy.
(C) They focused entirely on demanding modern English education and representation in the legislature.
(D) They were anti-colonial and anti-feudal, protesting loss of forest rights and moneylender exploitation.

16. Match List-I (Padma Awardee) with List-II (Art Form) and select the correct answer using the codes given below.
List I: (Padma Awardee)
P. Bhuri Bai
Q. Jodhaiya Bai Baiga
R. Durga Bai Vyam
S. Arjun Singh Dhurve
List II: (Art Form)
1. Baiga Painting
2. Baiga Dance
3. Pithora Painting
4. Gond Art

(A) P-3, Q-1, R-4, S-2
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-2, R-1, S-4
(D) P-1, Q-4, R-2, S-3

17. Which of the following is the correct chronological order of the martyrdom/death of the following tribal leaders?
(A) Tantya Bhil - Shankar Shah - Bhima Naik
(B) Shankar Shah - Bhima Naik - Tantya Bhil
(C) Bhima Naik - Tantya Bhil - Shankar Shah
(D) Shankar Shah - Tantya Bhil - Bhima Naik

18. Match List-I (British Officer) with List-II (Tribal Leader Opposed/Arrested) and select the correct answer using the codes given below.
List I: (British Officer)
P. General Sleeman/Clarke
Q. Major Outram
R. Captain Mead
S. Major Sutherland
List II: (Tribal Leader Opposed/Arrested)
1. Bhil Uprisings (early 19th c.)
2. Shankar Shah
3. Tantya Bhil
4. Khajya Naik

(A) P-2, Q-4, R-3, S-1

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(A) State Forest Department
(B) District Collector
(C) Joint Forest Management Committee
(D) Gram Sabha

76. The concept of "Diku" in tribal historical narratives across Central India refers to:
(A) The traditional tribal chieftains who governed the local villages for generations.
(B) The sacred groves protected by the community for religious and ecological reasons.
(C) The indigenous weapon used in warfare by the tribes against the colonial forces.
(D) Exploitative outsiders such as moneylenders, traders, and colonial agents.

77. Which of the following tribal movements in Madhya Pradesh is a prime example of integration with the Gandhian national movement?
(A) Bhil Uprising 1825
(B) Bundela Rebellion 1842
(C) Munda Ulgulan 1899
(D) Turia Forest Satyagraha 1930

78. The Battle of Ambapani (1858) is a significant event in the tribal history of Madhya Pradesh because:
(A) It marked the decisive defeat of the Scindia rulers by the united Bhil tribes.
(B) It was the specific battle where Tantya Bhil was finally captured by the British.
(C) It resulted in the immediate independence of the Nimar region from colonial rule.
(D) It was a major confrontation where Bhima Naik and his followers fought British forces.

79. The tribal leader Badal Bhoi is best remembered for his participation in:
(A) The 1857 Mutiny against the British East India Company.
(B) The Forest Satyagraha and the Civil Disobedience Movement.
(C) The Bhil Revolt of 1819 in the western Nimar region.
(D) The Naxalite movement in the eastern parts of the state.

80. Ramesh Parmar and Shanti Parmar from Madhya Pradesh were awarded the Padma Shri for their excellence in:
(A) Pithora painting
(B) Gond wood carving
(C) Baiga traditional medicine
(D) Tribal doll making (Jhabua)

81. Which tribal freedom fighter's revolutionary activities were heavily centered around the Satpura ranges and the Mumbai-Agra highway during the 1857 uprising?
(A) Badal Bhoi
(B) Sitaram Kanwar
(C) Bhima Naik
(D) Ganjan Singh

82. The PESA Act (1996), which empowers tribal communities, stands for:
(A) Panchayats (Extension to Scheduled Areas) Act
(B) Protection of Environment and Scheduled Areas Act
(C) Prevention of Exploitation in Scheduled Areas Act
(D) Provisions for Empowerment of Scheduled Adivasis

83. The "Rani Durgavati Vishwavidyalaya", named after the legendary Gond queen, is located in:
(A) Mandla
(B) Chhindwara
(C) Bhopal
(D) Jabalpur

84. Identify the correct statement regarding tribal involvement in the 1857 revolt in Madhya Pradesh:
(A) The tribal leaders universally rejected an alliance with non-tribal zamindars.
(B) Tribal uprisings during 1857 were peaceful protests without the use of arms.
(C) Tribal uprisings during 1857 were localized but crippled British communication lines.
(D) No tribal leader from Madhya Pradesh was ever arrested during the 1857 revolt.

85. The traditional Bhil weapon, heavily utilized during their guerrilla warfare against the British, is known as:
(A) Matchlock musket

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missionary teachings and education.
(D) Emphasizing purity, temperance, and non-violent resistance against taxes.

130. The indigenous tradition of "Halma" among the Bhils refers to:
(A) A traditional method of guerrilla warfare used against the British army.
(B) A cooperative practice to help each other during distress or for conservation.
(C) A religious ritual of animal sacrifice to appease the local deities.
(D) A mandatory tax paid to the British authorities for grazing the livestock.

131. The objective of memorializing tribal freedom fighters through museums and state honors in contemporary Madhya Pradesh is:
(A) To revive the traditional monarchy system in the scheduled tribal areas.
(B) To correct historical omissions and instill a sense of pride in tribal identity.
(C) To strictly promote commercial tourism without regard for historical accuracy.
(D) To divide the modern society along ethnic and linguistic lines for politics.

132. Consider the following statements regarding the public perception of Tantya Bhil and select the correct option:
Statement I: Tantya Bhil was highly respected by the local tribal masses but considered a dangerous criminal by the colonial authorities.
Statement II: The British successfully portrayed him as a hero in their official gazetteers.
(A) Statement I is correct, Statement II is incorrect.
(B) Statement I is incorrect, Statement II is correct.
(C) Both statements are correct.
(D) Both statements are incorrect.

133. The "Adivasi Lok Kala Academy" was established by the Madhya Pradesh government to:
(A) Encourage, preserve, and promote tribal arts, literature, and festivals.
(B) Train tribal youth for civil services.
(C) Provide agricultural loans to tribal farmers.
(D) Manage the forest produce in scheduled areas.

134. Which of the following is an incorrect statement regarding the political participation of tribals in Madhya Pradesh?
(A) Tribals have an active and proportionate representation in the MP State Assembly.
(B) Several tribal leaders from MP have served as Union Ministers.
(C) The Sixth Schedule is strictly applied to all 52 districts of MP.
(D) Gram Sabhas in Scheduled Areas are empowered under PESA to manage local resources.

135. During the Quit India Movement in 1942, tribal protesters in the Betul district specifically targeted:
(A) Temples and local shrines.
(B) Tribal village headmen.
(C) Railway stations and timber depots of the British.
(D) Educational institutions meant for tribal children.

136. Which among the following best describes the "anti-feudal" character of tribal rebellions in Madhya Pradesh?
(A) Refusal to pay unjust taxes and attacking oppressive sahukars and jagirdars.
(B) Demanding representation for tribal leaders in the British Parliament.
(C) Seeking the complete abolition of the British East India Company's rule.
(D) Fighting against the neighboring tribal clans for territorial supremacy.

137. In the context of the Forest Satyagraha of 1930, cutting grass from restricted government forests and holding public meetings was seen as:
(A) A minor administrative offense that was generally ignored by the British.
(B) A symbolic act of defying colonial authority, mirroring the Salt Satyagraha.
(C) A religious ritual with no political meaning performed by the communities.
(D) An act of appeasement towards the forest guards to gain their confidence.

138. Who was the Gond leader who led the 1842 rebellion in the Narmada valley region against British land revenue settlements?
(A) Shankar Shah

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(C) Jhabua
(D) Sidhi

97. Who was the trusted associate of Tantya Bhil who eventually betrayed him to the British police?
(A) Raghunath Singh
(B) Mansu Ojha
(C) Shivram
(D) Ganpat Rajput

98. Identify the incorrect statement regarding the Gond tribal dynasty of Garha-Mandla:
(A) Their kingdom spanned across the modern-day Jabalpur and Mandla regions.
(B) Rani Durgavati was a famous ruler of this dynasty who fought against the Mughals.
(C) Raja Shankar Shah belonged to this royal lineage.
(D) The dynasty enthusiastically supported the British during the 1857 revolt.

99. Which of the following state awards in Madhya Pradesh is presented for outstanding performance in traditional tribal arts?
(A) Shikhar Samman
(B) Tulsi Samman
(C) Kabir Samman
(D) Iqbal Samman

100. Jamuna Devi, a prominent tribal political leader from Madhya Pradesh, was widely known by which popular title?
(A) Tai
(B) Didi
(C) Bua Ji
(D) Mata Ji

101. Identify the correct pair:
(A) Badal Bhoi Museum - Chhindwara
(B) Tribal Museum - Jabalpur
(C) Tantya Bhil Samadhi - Mandla
(D) Shankar Shah Memorial - Patalpani

102. Jangarh Singh Shyam, a pioneer of contemporary Gond art who brought tribal art to global prominence, was born in which district of Madhya Pradesh?
(A) Dindori
(B) Jhabua
(C) Alirajpur
(D) Barwani

103. The term "Robin Hood" applied to Tantya Bhil implies that he:
(A) He was an English officer who sympathized with the local tribal population.
(B) He looted rich exploiters and British treasuries to help the poor tribals.
(C) He lived in the Sherwood Forest region located in central India's plateau.
(D) He negotiated peaceful treaties with the British administration for autonomy.

104. The Forest Rights Act (FRA) of 2006 addresses a historical injustice faced by tribal communities. Which movement in Madhya Pradesh historically prefigured this demand for forest rights?
(A) The 1857 Sepoy Mutiny
(B) The Quit India Movement
(C) The Swadeshi Movement
(D) Jungle Satyagraha of 1930

105. What was the fate of Raghunath Shah after he was captured along with his father Shankar Shah?
(A) He was exiled to the remote city of Rangoon for his political activities.
(B) He was acquitted of all charges due to a significant lack of evidence.
(C) He was executed by being blown from a cannon alongside his father.
(D) He escaped the British prison and continued the local guerrilla warfare.

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106. The Bhil revolts of the 19th century in western Madhya Pradesh were triggered by:
(A) The introduction of the Ryotwari system in all agricultural lands.
(B) Interference in traditional forest rights and exploitation by sahukars.
(C) The forced cultivation of indigo plants for the European markets.
(D) The administrative partition of Bengal during the colonial era.

107. The "Bhagoria" festival, deeply tied to the cultural identity of western Madhya Pradesh tribes, is primarily celebrated by:
(A) Bhils
(B) Gonds

(C) Residency Area
(D) Dumna Nature Reserve

150. Identify the correct statement regarding tribal literature in Madhya Pradesh:
(A) It is predominantly written in the English language for global readers.
(B) Reliance on oral traditions of folktales, myths, and songs being documented today.
(C) There is no presence of contemporary tribal poets or writers in the state.
(D) It focuses solely on praising the British colonial administration and laws.

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of the total state population as per the 2011 Census?
(A) 15.6%
(B) 21.1%
(C) 25.5%
(D) 18.2%

119. To honor tribal contributions to the nation, the Government of India declared 15th November as Janjatiya Gaurav Diwas in which year?
(A) 2018
(B) 2019
(C) 2021
(D) 2022

120. Which tribal leader from the Chhindwara region was poisoned while incarcerated in Chanda Jail during the freedom struggle?
(A) Badal Bhoi
(B) Ganjan Singh Korku
(C) Mansu Ojha
(D) Bhima Naik

121. Which is the most appropriate reason for the failure of the 1857 tribal uprisings in central India to completely overthrow British rule?
(A) Military disparity, lack of unified command, and betrayal by local insiders.
(B) The tribal communities lacked the inherent desire for complete independence.
(C) The tribals ultimately chose to ally with the British against the Maratha forces.
(D) The British completely surrendered the forest rights to pacify the communities.

122. Which traditional tribal dance from Madhya Pradesh, performed by the Baiga community to welcome the bridegroom, gained recognition when Arjun Singh Dhurve won the Padma Shri?
(A) Karma
(B) Saila
(C) Bhagoria
(D) Pardhoni

123. Which tribal community of Madhya Pradesh is particularly known for the "Laru Kaj" festival?
(A) Sahariya
(B) Bhil
(C) Kol
(D) Gond

124. Who among the following is a prominent contemporary tribal leader from Madhya Pradesh who played a key role in the formulation of the PESA Act?
(A) Motilal Vora
(B) Dileep Singh Bhuria
(C) Shyama Charan Shukla
(D) Kailash Joshi

125. The "Eklavya Model Residential Schools" (EMRS) in Madhya Pradesh are primarily aimed at:
(A) Providing advanced military training to tribal youth for the central forces.
(B) Training tribal artists in modern digital art techniques and software skills.
(C) Providing exclusive sports coaching for the Olympic and Commonwealth Games.
(D) Providing quality middle and high-level education to ST students in remote areas.

126. The Gondi language, culturally essential to the Gond tribes, belongs to which language family?
(A) Indo-Aryan
(B) Austroasiatic
(C) Sino-Tibetan
(D) Dravidian

127. The traditional local governance system that the PESA Act seeks to protect in tribal areas of Madhya Pradesh is centered around the:
(A) Zila Parishad
(B) Janpad Panchayat
(C) Gram Sabha
(D) State Legislature

128. Who among the following tribal leaders is associated with the early 19th-century Bhil revolts around 1825 in the Satpura region?
(A) Sewaram
(B) Tantya Bhil
(C) Ganjan Singh
(D) Badal Bhoi

129. What was the central philosophy behind the Tana Bhagat movement?
(A) Organizing an armed struggle against the British East India Company's rule.
(B) Encouraging mass migration to urban industrial areas for economic growth.
(C) Promoting the acceptance of Christian

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(C) Baigas
(D) Sahariyas

108. Which scheme was initiated by the Madhya Pradesh Government to provide free coaching to tribal students for competitive exams?
(A) Akanksha Yojana
(B) Tantya Bhil Swarozgar Yojana
(C) Aahar Anudan Yojana
(D) Eklavya Vidyalaya Scheme

109. Which famous anthropologist conducted extensive research on the Baiga and Muria tribes of Central India, significantly shaping modern understanding of Madhya Pradesh tribes?
(A) G.S. Ghurye
(B) D.N. Majumdar
(C) L.P. Vidyarthi
(D) Verrier Elwin

110. Given below are two statements regarding the British administration's approach toward tribal communities. Choose the correct option.
Statement I: The British often criminalized entire tribal communities that resisted their rule under the Criminal Tribes Act.
Statement II: This act was used as a tool to suppress tribal freedom movements in central India.
(A) Statement I is correct, Statement II is incorrect.
(B) Statement I is incorrect, Statement II is correct.
(C) Both statements are correct, and Statement II is a direct consequence of Statement I.
(D) Both statements are incorrect.

111. In post-independence Madhya Pradesh politics, the highest concentration of tribal legislative constituencies is located in which division?
(A) Gwalior Division
(B) Chambal Division
(C) Sagar Division
(D) Indore Division

112. Which famous tribal leader from Madhya Pradesh was sent to the Cellular Jail in Andaman, where he took his last breath?
(A) Tantya Bhil
(B) Bhima Naik
(C) Shankar Shah
(D) Badal Bhoi

113. Which tribal community considers the preservation of the Pithora art form as deeply intertwined with their religious and cultural identity?
(A) Baiga
(B) Gond
(C) Bhil
(D) Kol

114. Who was the Bhil leader who worked alongside Khajya Naik and fiercely resisted the British at the Sendhwa pass?
(A) Tantya Bhil
(B) Bhima Naik
(C) Ganjan Singh
(D) Mansu Ojha

115. Which of the following personalities is a widely recognized Baiga artist who received the Nari Shakti Puraskar and Padma Shri?
(A) Bhuri Bai
(B) Lado Bai
(C) Durga Bai Vyam
(D) Jodhaiya Bai Baiga

116. Who among the following is a renowned Gond artist from Madhya Pradesh, known for illustrating the book "The London Jungle Book"?
(A) Jangarh Singh Shyam
(B) Durga Bai Vyam
(C) Ram Singh Urveti
(D) Bhajju Shyam

117. Which of the following was a direct consequence of the British imposing strict forest conservation laws in the Central Provinces in 1927?
(A) The tribal communities peacefully migrated to urban centers.
(B) The tribal communities stopped practicing agriculture completely.
(C) The British granted full autonomy to tribal areas.
(D) The tribal communities launched the Forest Satyagraha in 1930.

118. The tribal population of Madhya Pradesh accounts for approximately what percentage

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(B) Hirde Shah
(C) Dilpat Shah
(D) Ganjan Singh

139. Which region in Madhya Pradesh is characterized by the historical dominance of the Sahariya tribe?
(A) Nimar
(B) Gwalior-Chambal
(C) Mahakoshal
(D) Baghelkhand

140. In tribal folklore, what was the primary medium used to communicate the message of rebellion during the 1857 uprising in central India?
(A) The use of the telegraph system by the tribal leaders for communication.
(B) The use of printed newspapers and pamphlets distributed in the villages.
(C) The use of secret radio broadcasts to coordinate the movements of the rebels.
(D) Circulation of Chapatis, Lotus flowers, and traditional drumming (Munadi).

141. Which famous tribal leader from Central India stated "Our land, our rule" (Abua Raj, Ete Jana)?
(A) Tantya Bhil
(B) Shankar Shah
(C) Birsa Munda
(D) Khajya Naik

142. The British suppressed the tribal revolts of 1857 in the Mahakoshal region largely under the military command of:
(A) Hugh Rose
(B) General Sleeman
(C) Lord Dalhousie
(D) Major Erskine

143. Which of the following is a correct pair of a tribal sportsperson from Madhya Pradesh and their sport?
(A) Shivendra Singh - Archery
(B) Bhuri Bai - Weightlifting
(C) Sita Sahu - Athletics
(D) Mansu Ojha - Wrestling

144. Consider the legacy of Tantya Bhil. The phrase "Robin Hood of Nimar" signifies that he:
(A) A social bandit who protected marginalized groups from state and feudal exploitation.
(B) A figure who hid in the forests of Nimar and preyed on the poor population.
(C) A leader who fought the British authorities out of purely selfish motives.
(D) A rebel who was trained by the British archers in the colonial military.

145. Which state has the highest percentage and absolute number of tribal population in India?
(A) Jharkhand
(B) Chhattisgarh
(C) Madhya Pradesh
(D) Odisha

146. The Madhya Pradesh government has named a major state award after Rani Durgavati. This award is specifically given for:
(A) Excellence in sports by tribal youth
(B) Promotion of tribal women's empowerment and upliftment
(C) Valor and bravery in military service
(D) Achievements in modern science and technology

147. Which of the following best describes the "Bhil Corps" established by the British in the 19th century?
(A) A military regiment formed to pacify the Bhils and employ them under British command.
(B) A specialized university for the modern education of the Bhil tribes.
(C) A medical team dedicated to improving tribal health in the Nimar region.
(D) A committee for returning forest lands to the tribal communities of the state.

148. During the non-cooperation movement, tribal communities in Madhya Pradesh integrated local grievances with national issues by:
(A) Boycotting foreign liquor and protecting forest lands.
(B) Establishing heavy industries.
(C) Demanding separate tribal electorates.
(D) Sending delegations to London.

149. The memorial of Raja Shankar Shah and Raghunath Shah is located at which precise place in Jabalpur where they were martyred?
(A) Bhedaghat
(B) Madan Mahal

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9. (B) II, III, IV and V
Tribal uprisings in Central India were often influenced by regional and national movements. The Birsa Munda movement resonated with eastern tribes, while the Tana Bhagat movement introduced Gandhian non-violence to tribal belts. Bhil revolts were triggered by agrarian crises and loss of customary rights. Gond rebellions remained centered in Mahakoshal. These movements were generally anti-colonial and often opposed exploitative local landlords.

10. (C) P-3, Q-2, R-4, S-1
Cultural preservation in tribal Madhya Pradesh involves various experts and artists. Vasant Nirgune is noted for extensive tribal research and literature, while Ram Dayal Munda contributed significantly to anthropological studies. Bhajju Shyam is a globally recognized practitioner of Gond art, known for his unique visual storytelling. Lado Bai is another prominent artist celebrated for her mastery of the traditional Bhil Pithora art form.

11. (D) Tantya Bhil
Tantya Bhil is legendary in Central India as a revolutionary who fought against British exploitation and the oppressive zamindari system. He was known for looting British treasuries and distributing the wealth among the impoverished tribal population, earning him the title of the Robin Hood of India. His guerrilla tactics in the Nimar forests made him a formidable challenge for the colonial administration.

12. (C) P-3, Q-4, R-1, S-2
Madhya Pradesh implements several schemes to support tribal welfare and honor their heritage. The Tantya Bhil Swarozgar Yojana focuses on providing self-employment opportunities for tribal youth. The Shankar Shah Award recognizes excellence in tribal culture. The Rani Durgavati Award is dedicated to tribal women's empowerment. Lastly, the Aahar Anudan Yojana provides nutritional support specifically to members of Particularly Vulnerable Tribal Groups.

13. (B) III only
During the Quit India Movement, tribal communities in the Betul district demonstrated exceptional courage by establishing parallel governments and defying forest laws. Tribal women participated actively alongside men in various protests and satyagrahas. Mansu Ojha emerged as a key leader during this period, ultimately dying in prison for his resistance. The movement saw widespread attacks on government timber depots and communication lines.

14. (A) Both A and R are true and R is the correct explanation of A.
The Forest Satyagraha of 1930 saw massive tribal participation across Central India due to oppressive British forest policies. The colonial government had enacted laws that restricted traditional rights to collect forest produce and graze livestock, directly impacting tribal livelihoods. This widespread resentment transformed the local struggle into a significant part of the national movement, leading to symbolic acts of defiance.

15. (D) They were anti-colonial and anti-feudal, protesting loss of forest rights and moneylender exploitation.
Early tribal rebellions in Central India were primarily driven by a combination of anti-colonial and anti-feudal sentiments. These movements were protests against the loss of traditional forest rights and the severe exploitation faced at the hands of moneylenders and British agents. While some had religious undertones, the core objectives remained the restoration of autonomy and the protection of their socio-economic structures.

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16. (A) P-3, Q-1, R-4, S-2
Padma awards have recognized several tribal artists from Madhya Pradesh for their contributions to traditional art. Bhuri Bai is a master of Pithora painting from the Bhil community. Jodhaiya Bai Baiga is celebrated for her traditional Baiga paintings. Durga Bai Vyam is a prominent Gond artist known for her intricate designs. Arjun Singh Dhurve received recognition for promoting the Baiga Pardhoni dance.

17. (B) Shankar Shah - Bhima Naik - Tantya Bhil
The chronology of martyrdom for these tribal leaders begins with Raja Shankar Shah, who was executed by the British in 1857 during the

ANSWERS

1. (D) P-3, Q-4, R-2, S-1
Tribal communities in Central India played a pivotal role in anti-colonial resistance. The Bhil tribe, led by figures like Khajya Naik, resisted British expansion in the Nimar region. Gond leadership was central to the Garha-Mandla revolt of 1857. The Korku community actively participated in the Ghodadongri Satyagraha, while the Oraon tribe initiated the reformist Tana Bhagat movement during the colonial era.

2. (B) I, III and IV
Raja Shankar Shah was a prominent Gond ruler and a direct descendant of the legendary Rani Durgavati of Garha-Mandla. He led the 1857 uprising in the Jabalpur region against British tyranny. His martyrdom, along with his son Raghunath Shah, is commemorated annually on 18 September. Additionally, a tribal university in Chhindwara was renamed to honor his historical legacy across the state.

3. (C) P-3, Q-1, R-2, S-4
Cultural preservation of tribal heritage is centralized in several state institutions. The Shri Badal Bhoi State Tribal Museum is located in Chhindwara, highlighting local tribal history. The state-level Madhya Pradesh Tribal Museum is situated in Bhopal. Martyr memorials like the Tantya Bhil Memorial in Patalpani and the Shankar Shah Memorial in Jabalpur serve as significant landmarks of tribal resistance.

4. (A) 2, 4, 1, 3
The chronology of tribal resistance in Central India reflects a sustained struggle against colonial rule. The execution of Shankar Shah occurred in 1857, followed by the Battle of Ambapani in 1858 involving Bhima Naik. Tantya Bhil was eventually captured in 1889 after years of guerrilla warfare. The Ghodadongri Forest Satyagraha took place much later in 1930 during the national movement.

5. (A) Both A and R are true and R is the correct explanation of A.
Raja Shankar Shah and Raghunath Shah were revolutionary Gond leaders executed by the British in 1857 for inciting rebellion. They utilized powerful poetry to communicate patriotic messages to local sepoys and landlords in Jabalpur. This literary activism was perceived as a severe threat by colonial authorities, leading to their public execution by being blown from the mouths of cannons.

6. (B) Western MP (Nimar and Malwa)
The 19th-century Bhil revolts were primarily concentrated in the western regions of Madhya Pradesh, covering the Nimar and Malwa belts. These uprisings were triggered by British interference in traditional forest rights and the exploitative practices of moneylenders. The rugged terrain of the Satpura and Vindhya ranges provided a strategic advantage for the Bhils to conduct effective guerrilla warfare tactics.

7. (B) P-2, Q-1, R-4, S-3
Tribal leaders in Central India spearheaded localized resistance movements against British administration across various districts. Bhima Naik was a prominent figure in the Barwani region, while Raja Shankar Shah led the Gond resistance in Garha-Mandla. Ganjan Singh Korku organized the forest satyagraha in Ghodadongri. Khajya Naik operated extensively in the Sendhwa region, particularly targeting British communication and supply lines.

8. (C) III only
Tribal art in Madhya Pradesh is characterized by diverse ethnic styles and world-renowned practitioners. Bhuri Bai is an iconic Bhil artist famous for Pithora paintings. Jodhaiya Bai Baiga received national recognition for preserving the traditional Baiga art forms. However, Gond art is the distinct heritage of the Gond tribe, primarily found in the Mandla and Dindori regions, rather than the Sahariyas.

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(B) Cannon
(C) Tir-Kaman (Bow and Arrow)
(D) Cavalry lance

86. What was the direct cause of Khajya Naik's revolt against the British?
(A) His ancestral kingdom was annexed by the British under the Doctrine of Lapse.
(B) He was dismissed from service as a road guard after an unfair criminal conviction.
(C) The British administration banned the celebration of the traditional Bhagoria festival.
(D) He was denied the legal right to adopt an heir to his estate by the British.

87. Which constitutional schedule currently governs the administration of tribal areas in Madhya Pradesh?
(A) Sixth Schedule
(B) Fifth Schedule
(C) Ninth Schedule
(D) Eleventh Schedule

88. Who was the British officer who successfully laid the trap to arrest Tantya Bhil?
(A) Major Outram
(B) Officer Ishwari Prasad
(C) Captain Sleeman
(D) General Hugh Rose

89. In the context of the tribal history of Madhya Pradesh, the "Patalpani" railway station, recently renamed, is associated with which freedom fighter?
(A) Khajya Naik
(B) Tantya Bhil
(C) Bhima Naik
(D) Shankar Shah

90. Which of the following is true about the Madhya Pradesh Tribal Museum in Bhopal?
(A) It showcases the cultural traditions, myths, and art of major tribes like Gond and Bhil.
(B) It strictly displays ancient archaeological artifacts from the Harappan civilization.
(C) It is entirely dedicated to contemporary political history without any cultural exhibits.
(D) It was established during the early British colonial era in the year 1910.

91. Sitaram Kanwar and Raghunath Singh Mandloi led the tribal uprising against the British in 1857 in which region of Madhya Pradesh?
(A) Malwa
(B) Nimar (Khargone)
(C) Baghelkhand
(D) Bundelkhand

92. During the 1857 revolt, the British faced severe resistance in the Amjhera state. Who was the ruler of Amjhera who employed Bhil warriors against the British?
(A) Mardan Singh
(B) Hirde Shah
(C) Bakhtawar Singh
(D) Madhavrao

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93. What is the significance of the village 'Bhanwar Kuan' in Indore in the context of tribal history?
(A) It was the birthplace of Tantya Bhil during the early 19th century.
(B) It was the historic site of the Battle of Ambapani against the British.
(C) A memorial for Tantya Bhil has been established at the renamed intersection.
(D) It was the capital city of the Gond kingdom under the Maratha rule.

94. Find the odd one out among the tribal leaders based on the era of their primary resistance:
(A) Shankar Shah
(B) Bhima Naik
(C) Ganjan Singh Korku
(D) Khajya Naik

95. In the context of the tribal narratives of Madhya Pradesh, "Gatha" refers to:
(A) A traditional agricultural tool used for sowing seeds in hilly areas.
(B) Oral historical epics and songs preserving the memory of tribal heroes.
(C) A specific type of tax collected by the British in tribal territories.
(D) A forest dispute resolution committee formed by the local village heads.

96. Which district of Madhya Pradesh is famously associated with the heroic resistance of Mansu Ojha during the Quit India Movement?
(A) Alirajpur
(B) Betul

Great Revolt. Bhima Naik, who led resistance in the Nimar region, was eventually captured and died in the Cellular Jail around 1876. Tantya Bhil continued his guerrilla struggle for several decades before being captured and hanged in 1889.

18. (A) P-2, Q-4, R-3, S-1
Various British officers were tasked with suppressing tribal resistance in Central India. Captain Clarke was responsible for the trial and execution of Raja Shankar Shah in Jabalpur. Major Outram faced the early 19th-century Bhil uprisings, while Captain Mead was involved in the capture of the revolutionary Tantya Bhil. Major Sutherland operated against the forces of Khajya Naik during the mid-19th century rebellions.

19. (A) I, II, III and V
Bhima Naik was a legendary Bhil leader who operated in the Nimar region and played a crucial role in the Battle of Ambapani in 1858. He collaborated with national leaders like Tantya Tope to resist British rule during the 1857 uprising. After years of struggle, he was eventually captured by the British and transported to the Cellular Jail in Port Blair.

20. (D) I, II and III
The Turia Forest Satyagraha took place in the Seoni district as part of the broader Civil Disobedience Movement launched by Mahatma Gandhi. Tribal participants sought to reclaim their traditional rights over forest resources by defying colonial laws. The protest turned tragic when British police opened fire, leading to the martyrdom of several tribals, including figures like Muka Lohar and several others.

21. (C) Oraon
The Tana Bhagat movement was a significant socio-religious and political uprising that originated among the Oraon tribe. It emphasized themes of internal purification, temperance, and non-violent resistance against both colonial taxes and exploitative landlords. Although primarily based in the Chotanagpur region, its influence and ideological resonance extended into the tribal belts of modern-day eastern Madhya Pradesh during the colonial era.

22. (B) P-2, Q-4, R-1, S-3
Key events in tribal history are marked by specific years of resistance and sacrifice. Raja Shankar Shah was martyred in 1857 at the start of the Great Revolt. The Turia Forest Satyagraha occurred in 1930 during the Civil Disobedience era. Tantya Bhil was executed in 1889 after years of guerrilla warfare. Bhima Naik was arrested and subsequently transported to Port Blair in 1868.

23. (C) A is true but R is false.
Tantya Bhil is remembered as the Indian Robin Hood due to his practice of looting British treasuries to aid the impoverished tribal communities. While he is a revered figure in tribal memory, his methods involved armed guerrilla warfare and active resistance rather than the Gandhian principles of non-violence. He operated long before the widespread adoption of satyagraha as a political strategy.

24. (A) Bhil Revolt (Khandesh/Nimar) - Bundela-Gond Uprising - First War of Independence - Turia Forest Satyagraha
The historical timeline of tribal resistance in Central India begins with the early Bhil revolts in Khandesh and Nimar around the 1820s. This was followed by the Bundela-Gond uprising of 1842. The First War of Independence in 1857 saw widespread tribal participation across the state. Finally, the Turia Forest Satyagraha occurred in 1930 as part of the larger national movement.

25. (C) I, II and IV
Khajya Naik was a significant Bhil leader who initially worked as a British road guard at Sendhwa Ghat. After being unfairly dismissed, he joined the 1857 rebellion and became a formidable insurgent. He specialized in ambushing British supply convoys along the strategic Mumbai-Agra route. His activities were centered in the Nimar region rather than the Korku-dominated areas of the Betul district.

26. (D) P-4, Q-2, R-1, S-3
Tribal personalities from Madhya Pradesh have contributed to various fields throughout history. Sitaram Kanwar was a key figure in the 1857 rebellion in the Nimar region. Mansu Ojha was a prominent tribal leader during the Quit India Movement. KantiLal Bhuria is a well-known

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100. (C) Bua Ji
Jamuna Devi was a highly respected tribal political leader from Madhya Pradesh who earned the popular title of 'Bua Ji'. Throughout her long career, she served in several high-ranking positions, including as the Deputy Chief Minister and Leader of the Opposition. She was known for her fierce advocacy for tribal rights and women's empowerment, making her a beloved figure in politics.

101. (A) Badal Bhoi Museum - Chhindwara
Various institutions in Madhya Pradesh are correctly linked to their locations: the Shri Badal Bhoi State Tribal Museum is in Chhindwara, which is a major center for Gond and Korku culture. Other memorials like the Tantya Bhil Samadhi are located in Patalpani, and the Shankar Shah Memorial is in Jabalpur, marking the sites of their historical significance and martyrdom.

102. (A) Dindori
Jangarh Singh Shyam, the visionary artist who pioneered the Jangarh Kalam style of Gond art, was born in the Patangarh village of the Dindori district. His work transformed traditional tribal patterns into contemporary masterpieces, gaining international acclaim and bringing the Gond artistic tradition to the global stage. His legacy continues to inspire a new generation of tribal artists in Madhya Pradesh.

103. (B) He looted rich exploiters and British treasuries to help the poor tribals.
The 'Robin Hood' title given to Tantya Bhil highlights his role as a social bandit who looted the British treasuries and wealthy moneylenders to provide for the poor and marginalized tribal communities. This perception made him a folk hero among the masses, who saw him as a protector against colonial and feudal exploitation. His actions were driven by socio-economic justice.

104. (D) Jungle Satyagraha of 1930
The Forest Rights Act of 2006 addresses long-standing injustices regarding tribal land and forest ownership. This modern legal framework was historically prefigured by the Jungle Satyagraha of 1930 in Madhya Pradesh. During that movement, tribal communities led by figures like Ganjan Singh Korku and Badal Bhoi demanded the restoration of their traditional rights to forest resources, which had been seized by British laws.

105. (C) He was executed by being blown from a cannon alongside his father.
Raghunath Shah faced a brutal fate alongside his father, Raja Shankar Shah, after their capture in 1857. Both were tried by the British in Jabalpur and found guilty of inciting rebellion through revolutionary poetry. In an attempt to suppress further uprisings, they were publicly executed by being blown from the mouths of cannons. This act of martyrdom made them enduring symbols.

106. (B) Interference in traditional forest rights and exploitation by sahukars.
The Bhil revolts in western Madhya Pradesh during the 19th century were primarily triggered by British interference in traditional forest rights and the subsequent exploitation by outside moneylenders (sahukars). The colonial administration's attempts to settle the nomadic Bhils and restrict their access to forest resources led to severe economic distress, which the community resisted through organized guerrilla warfare and several uprisings.

107. (A) Bhils
The Bhagoria festival is a vibrant and culturally significant event celebrated primarily by the Bhil and Bhilala tribes of western Madhya Pradesh. Occurring just before Holi, it serves as a fair for socializing, trading, and traditional courtship. The festival is an essential part of the tribal identity in districts like Jhabua, Alirajpur, and Dhar, attracting visitors from across the region.

108. (A) Akanksha Yojana
The Akanksha Yojana was initiated by the Madhya Pradesh government to provide free coaching to students from Scheduled Tribes to help them prepare for national-level competitive examinations like JEE, NEET, and AIIMS. By offering high-quality educational support, the scheme aims to ensure that tribal youth have equal opportunities to pursue professional careers and contribute to the socio-economic development of their community.

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Raja Shankar Shah and his son Raghunath Shah were both executed by being blown from cannons in Jabalpur for their revolutionary activities. Tantya Bhil, however, was executed several decades later in 1889 by hanging, following his capture after years of conducting successful guerrilla warfare operations.

37. (A) Patalpani
The Samadhi of the legendary tribal leader Tantya Bhil is located at Patalpani in the Indore district of Madhya Pradesh. Following his execution by the British in Jabalpur in 1889, his remains were brought to this site. Patalpani has since become a place of pilgrimage and honor for the tribal community, and the local railway station was recently renamed in his memory.

38. (D) Bhil
Bhuri Bai is a celebrated tribal artist from Madhya Pradesh who was awarded the Padma Shri for her contributions to the arts. She belongs to the Bhil community and is credited with being one of the first artists to transfer traditional Pithora wall paintings onto paper and canvas. Her work has brought global recognition to the unique aesthetic and culture of the Bhils.

39. (D) Facilitate self-employment opportunities for tribal youth through financial support.
The Tantya Bhil Swarozgar Yojana is a flagship scheme of the Madhya Pradesh government designed to empower tribal youth. Its primary objective is to facilitate self-employment opportunities by providing financial assistance and loans for starting various business ventures. By encouraging entrepreneurship, the scheme aims to reduce unemployment and improve the socio-economic status of Scheduled Tribe communities across the state.

40. (D) Seoni
The Turia Forest Satyagraha of 1930 is a landmark event in the freedom struggle of Madhya Pradesh, specifically associated with the Seoni district. Inspired by the Civil Disobedience Movement, local tribals defied British forest laws that restricted their traditional rights. The movement is remembered for the supreme sacrifice of several tribal protesters who were killed in police firing while asserting their rights.

41. (B) Statement I is incorrect and Statement II is correct.
The Birsa Munda movement of the late 19th century had a profound ideological impact across Central India. While centered in the Chotanagpur plateau, its vision of a 'Munda Raj' and the struggle for agrarian rights resonated with many tribes in the eastern belts of Madhya Pradesh. These communities faced similar patterns of exploitation by colonial agents, making Birsa's message highly relevant.

42. (C) Satpura-Vindhya region of Nimar
Bhima Naik, a prominent figure in the 1857 rebellion, conducted his revolutionary activities primarily in the rugged geographical terrain of the Satpura and Vindhya regions of Nimar. These hills and dense forests provided the perfect environment for his guerrilla tactics against British forces. His leadership was instrumental in coordinating the tribal resistance in the Barwani and Sendhwa areas during the period.

43. (B) Special Olympics
Sita Sahu is an inspirational tribal athlete from Madhya Pradesh who gained international recognition through her participation in the Special Olympics. She demonstrated exceptional talent in track and field events, winning multiple medals for India on the global stage. Her success has served as a powerful example of the potential of tribal youth to excel in diverse fields despite facing socio-economic challenges.

44. (D) Gondwana cultural revival and tribal nationalism
Raja Shankar Shah is primarily honored as a powerful symbol of Gondwana cultural revival and tribal nationalism. As a leader of the Gond community and a descendant of the royal Garha-Mandla line, his resistance against the British in 1857 was driven by a desire to restore tribal sovereignty and dignity. His sacrifice continues to inspire movements for tribal identity and political empowerment.

45. (C) Arjun Singh Dhurve - Bhagoria Dance
Padma awards have highlighted many tribal artists from Madhya Pradesh, but some associations are often confused. Durga Bai Vyam is correctly associated with Gond art, and Jodhaiya Bai with Baiga art. Bhuri Bai is a master

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contemporary tribal politician who served in the Union Cabinet. Sita Sahu is an acclaimed athlete who won medals.

27. (A) 2, 3, 1
The establishment of tribal institutions in Madhya Pradesh began with the Shri Badal Bhoi State Tribal Museum in Chhindwara during the mid-20th century. This was followed by the opening of the modern Madhya Pradesh Tribal Museum in Bhopal in 2013. Most recently, the state government officially notified and implemented the specific rules for the PESA Act in Madhya Pradesh in 2022.

28. (A) P-2, Q-4, R-3, S-1
Freedom struggle leaders in Central India were active across different administrative regions. Badal Bhoi led the tribal movements in Chhindwara, while Ganjan Singh Korku was the primary leader of the forest satyagraha in Betul. Bhima Naik operated extensively in the Khargone and Barwani areas of Nimar. Raghunath Shah, alongside his father, led the Gond resistance against the British in Jabalpur.

29. (C) IV only
Madhya Pradesh has the highest number of reserved legislative seats for Scheduled Tribes in India and has implemented the PESA Act to empower Gram Sabhas. Jamuna Devi served as the first female tribal Deputy Chief Minister. However, tribal areas in the state are governed under the Fifth Schedule of the Constitution, not the Sixth Schedule, which applies to specific northeastern states.

30. (D) I, II and III
Tantya Bhil, a legendary figure of tribal resistance, was born in the Khandwa region of Nimar. His long career of guerrilla warfare ended after he was betrayed by a close associate, Ganpat Singh Rajput, leading to his capture by the British. Following his trial, he was executed in the Jabalpur Central Jail and his body was eventually brought to Patalpani near Indore.

31. (C) Forest Satyagrahas
During the major national movements led by Mahatma Gandhi, the tribal communities of Madhya Pradesh primarily engaged through Forest Satyagrahas. These protests involved the symbolic and actual defiance of colonial forest laws, such as cutting grass and collecting timber from reserved areas. This form of resistance directly addressed tribal grievances regarding traditional rights while aligning with the broader national struggle.

32. (B) Chhindwara
The Shri Badal Bhoi State Tribal Museum is a significant cultural institution located in the Chhindwara district of Madhya Pradesh. Established in 1954, it is the oldest tribal museum in the state and serves to preserve the rich heritage, artifacts, and history of various tribal communities. It was renamed in 1997 to honor the local tribal freedom fighter Badal Bhoi.

33. (B) Captain Clarke
Captain Clarke was the British officer in Jabalpur responsible for the arrest and subsequent trial of Raja Shankar Shah and his son Raghunath Shah. Based on confiscated revolutionary poems, he sentenced them to death for inciting a rebellion among the local population. In a brutal display of colonial power, they were executed by being blown from cannons in 1857.

34. (D) They were completely suppressed without any military effort by the British.
The Gond rebellions were deeply connected to the loss of traditional political power and directed against both British authorities and exploitative outsiders. Gond chiefs played a major role in the 1842 Bundela uprising. Contrary to the idea of peaceful suppression, these revolts necessitated significant military effort and resources from the British administration to regain control over central Indian forest regions.

35. (B) 47
Madhya Pradesh has the largest tribal population in India, which is reflected in its political structure. The state's Legislative Assembly, which consists of 230 members, has 47 seats specifically reserved for candidates from the Scheduled Tribes. This reservation ensures the representation of tribal interests in the state's law-making process and is the highest number of reserved seats nationally.

36. (C) Tantya Bhil
During the 1857 uprising, the British used extreme methods of execution to instill fear among rebels.

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are recounted through traditional songs and narrations known as 'Phad'. These folklore elements play a crucial role in preserving the memory and legacy of tribal heroes today.

55. (A) Baiga Pardhoni Dance
Arjun Singh Dhurve is a prominent tribal personality from the Dindori district who received the Padma Shri for his immense contribution to the preservation of Baiga culture. He is specifically recognized for popularizing the 'Pardhoni' dance, a traditional Baiga performance used to welcome wedding parties. His efforts have helped in bringing this vibrant tribal art form to the national stage.

56. (A) 1858
Khajya Naik, a courageous leader of the 1857 uprising in the Nimar region, was martyred in 1858. After leading several successful ambushes against British forces, he was eventually caught in a surprise attack by colonial troops. His resistance was a significant part of the broader Bhil uprising that challenged British authority over strategic communication routes between northern and western India.

57. (A) Turia - Muka Lohar
Various tribal resistance events are correctly linked to specific leaders and locations. The Turia Forest Satyagraha in Seoni is famously associated with the sacrifice of Muka Lohar and others. Other leaders operated in different regions: Shankar Shah in Garha-Mandla, Khajya Naik in the Sendhwa area, and Tantya Bhil primarily in the Nimar and Malwa regions, rather than incorrectly assigned spots.

58. (A) Mansu Ojha
Mansu Ojha was a vital tribal leader who played a significant role during the Quit India Movement in the Betul district of Madhya Pradesh. He mobilized the local tribal population to protest against British rule and actively participated in the defiance of colonial laws. His commitment to the cause of freedom led to his imprisonment, where he eventually passed away as a martyr.

59. (C) Restricting traditional rights to graze cattle and collect various forest produce.
The primary cause of the tribal Forest Satyagraha in 1930 was the imposition of restrictive British laws that curtailed traditional forest rights. These regulations prevented tribal communities from grazing their cattle and collecting essential forest produce, which were central to their livelihoods. This economic and cultural interference led to widespread defiance, mirroring the national struggle for autonomy and the reclamation of rights.

60. (B) Shri Naresh Chandra Singh
Shri Naresh Chandra Singh holds the distinction of being the first tribal Chief Minister of Madhya Pradesh. He belonged to the Gond royal family of Sarangarh and served a brief tenure in 1969. His appointment was a significant milestone in the political history of the state, representing the growing political integration and leadership of tribal communities in the post-independence democratic setup.

61. (C) 18 September 1857
The martyrdom of Raja Shankar Shah and his son Raghunath Shah is a significant event in the history of Jabalpur, occurring on 18 September 1857. This day is observed as 'Balidan Diwas' to honor their sacrifice during the First War of Independence. Their execution followed a brief trial where they were found guilty of using poetry to incite a rebellion.

62. (A) Calling upon the goddess to devour the British and instigating a revolt.
The poems confiscated from Raja Shankar Shah by the British were deeply revolutionary and patriotic in nature. They called upon the goddess to destroy the British 'Mlecchas' and urged the local population to rise up in revolt. These literary works served as a powerful medium for mobilizing support for the 1857 uprising and were used as the primary evidence.

63. (A) Ganjan Singh Korku
While most prominent tribal leaders like Tantya Bhil, Khajya Naik, and Bhima Naik operated primarily in the Nimar and Malwa regions of western Madhya Pradesh, Ganjan Singh Korku is the exception. His activities were centered in the Ghodadongri region of the Betul district, located in the southern part of the state. He led the Korku tribe during the 1930 Satyagraha.

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82. (A) Panchayats (Extension to Scheduled Areas) Act
The PESA Act of 1996 stands for the Panchayats (Extension to Scheduled Areas) Act. It is a landmark piece of legislation that extends the provisions of the 73rd Constitutional Amendment to the Scheduled Areas of India. The Act aims to empower tribal communities through traditional self-governance, ensuring that the Gram Sabha has a significant role in managing local resources.

83. (D) Jabalpur
Rani Durgavati Vishwavidyalaya is a well-known university located in Jabalpur, Madhya Pradesh. It was renamed in 1983 to honor the legendary Gond queen, Rani Durgavati, who ruled the Garha-Mandla kingdom and died fighting the Mughal forces. The institution serves as a center for higher education in the Mahakoshal region, reflecting the state's commitment to memorializing significant historical figures from tribal history.

84. (C) Tribal uprisings during 1857 were localized but crippled British communication lines.
During the 1857 revolt in Madhya Pradesh, tribal uprisings were often localized but highly effective in crippling British communication and supply lines. Leaders like Bhima Naik and Khajya Naik utilized the difficult forest terrain to conduct guerrilla operations that frustrated colonial troops. These movements demonstrated that tribal communities were an integral part of the widespread resistance against British authority in Central India.

85. (C) Tir-Kaman (Bow and Arrow)
The traditional weapon of the Bhil tribe, which was extensively used during their guerrilla warfare against the British, is the 'Tir-Kaman' or bow and arrow. This weapon allowed for silent and effective attacks from the cover of dense forests, providing a significant tactical advantage over British soldiers carrying heavy firearms. The bow and arrow remains a powerful symbol of identity.

86. (B) He was dismissed from service as a road guard after an unfair criminal conviction.
The direct cause of Khajya Naik's revolt against the British was his unfair dismissal from service as a road guard at Sendhwa Ghat. After being wrongly convicted of a crime, he lost his position and subsequently turned against the colonial administration. He joined the 1857 uprising, using his intimate knowledge of the region's geography to lead successful insurgent operations against British forces.

87. (B) Fifth Schedule
The administration of tribal areas in Madhya Pradesh is currently governed under the Fifth Schedule of the Indian Constitution. This schedule provides for the creation of Scheduled Areas and Tribes Advisory Councils to protect the interests of Scheduled Tribes. Unlike the Sixth Schedule, which allows for autonomous district councils in the Northeast, the Fifth Schedule emphasizes state-level administration with safeguards.

88. (B) Officer Ishwari Prasad
Officer Ishwari Prasad was the British-appointed official who successfully coordinated the efforts to arrest the revolutionary Tantya Bhil. By utilizing a network of informants and exploiting personal betrayals, he managed to lay a trap that led to Tantya's capture in 1889. This ended a decades-long pursuit of the tribal leader, who had become a symbol of defiance against colonial rule.

89. (B) Tantya Bhil
The Patalpani railway station, recently renamed Tantya Mama Railway Station by the Madhya Pradesh government, is deeply associated with the freedom fighter Tantya Bhil. It is located near the site where he was reportedly active and where his Samadhi was established. This renaming is part of the state's efforts to honor tribal heroes and integrate their legacies into public infrastructure.

90. (A) It showcases the cultural traditions, myths, and art of major tribes like Gond and Bhil.
The Madhya Pradesh Tribal Museum in Bhopal is a modern institution that artistically showcases the cultural traditions, myths, and daily lives of the state's major tribes, including the Gond, Bhil, and Baiga. Unlike traditional museums, it uses immersive exhibits created by tribal artists themselves to present their heritage. It serves as a vibrant center for understanding the diverse indigenous cultures of Central India.

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73. (D) Veer Shankar Shah-Raghunath Shah Award
The Veer Shankar Shah-Raghunath Shah Award is a prestigious state honor presented by the Madhya Pradesh government. It specifically recognizes outstanding contributions to the field of tribal literature and art. Named after the martyred Gond leaders, the award aims to encourage the preservation and promotion of tribal heritage and to acknowledge individuals who have dedicated their work to tribal culture.

74. (B) Urmila Singh
Urmila Singh was a prominent tribal leader from Madhya Pradesh who achieved significant political milestones. She served as the Governor of Himachal Pradesh, becoming one of the few tribal women to hold such a high constitutional office in India. Throughout her career, she remained a key figure in advocating for tribal welfare and was actively involved in state and national politics.

75. (D) Gram Sabha
Under the provisions of the PESA Act implemented in Madhya Pradesh, the Gram Sabha holds primary authority over the management of minor forest produce. This empowerment is designed to ensure that tribal communities have control over their local resources and can benefit economically from them. It marks a significant shift from colonial-era centralized forest management to a more democratic system.

76. (D) Exploitative outsiders such as moneylenders, traders, and colonial agents.
In the tribal historical narratives of Central India, the term 'Diku' refers to exploitative outsiders. This category includes moneylenders, traders, and colonial agents who arrived in tribal areas and disrupted traditional socio-economic systems. The 'Dikus' were often seen as the primary cause of tribal indebtedness and land loss, making them frequent targets of tribal rebellions throughout the 19th and 20th centuries.

77. (D) Turia Forest Satyagraha 1930
The Turia Forest Satyagraha of 1930 serves as a prime example of a tribal movement integrating with the Gandhian national movement. By adopting the principles of non-violent satyagraha to protest against restrictive forest laws, tribal participants in Seoni aligned their local struggle with the broader Civil Disobedience Movement. This demonstrated the widespread reach of Gandhi's message across diverse communities in Central India.

78. (D) It was a major confrontation where Bhima Naik and his followers fought British forces.
The Battle of Ambapani, fought in 1858, is a crucial event in the tribal history of Madhya Pradesh. It was a major confrontation where the Bhil leader Bhima Naik and his followers fiercely engaged British forces. Although the battle resulted in significant losses for the rebels, it showcased the determination of the tribal population to resist colonial rule in the Nimar region.

79. (B) The Forest Satyagraha and the Civil Disobedience Movement.
Badal Bhoi is a revered tribal leader from the Chhindwara region, best remembered for his active participation in the Forest Satyagraha and the Civil Disobedience Movement. He played a key role in mobilizing the tribal population to defy colonial laws and was imprisoned multiple times for his activities. His legacy is preserved through the state tribal museum in Chhindwara named in his honor.

80. (D) Tribal doll making (Jhabua)
Ramesh Parmar and Shanti Parmar are acclaimed artists from Madhya Pradesh who were awarded the Padma Shri for their excellence in tribal doll making. Based in Jhabua, they have spent decades perfecting this traditional craft, which vividly depicts tribal attire and culture. Their work has not only preserved a unique art form but also provided employment opportunities for many local tribal women.

81. (C) Bhima Naik
Bhima Naik was a revolutionary Bhil leader whose activities were heavily centered around the Satpura ranges and the strategic Mumbai-Agra highway during the 1857 uprising. He utilized his knowledge of the local terrain to intercept British communications and supply lines, causing significant disruption to colonial movements. His leadership made him one of the most prominent figures of resistance in the Nimar region.

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64. (C) Tribal heroes like Tantya Bhil and Bhima Naik.
Traditional tribal dramas and performances, such as the 'Bhanwar Natya' found in Central India, are vital for preserving communal history. These plays often narrate the lives and heroic deeds of tribal martyrs like Tantya Bhil and Bhima Naik. Through these oral and performative traditions, the memory of resistance against colonial rule is passed down through generations, strengthening regional cultural identity.

65. (A) Raja Shankar Shah
The Madhya Pradesh government renamed Chhindwara University as Raja Shankar Shah University to honor the legacy of the Gond martyr. This decision was part of a larger initiative to recognize and celebrate the contributions of tribal leaders to the nation's history. Raja Shankar Shah, a descendant of Rani Durgavati, led the 1857 revolt in Jabalpur and remains a symbol of pride.

66. (A) Protection of land rights, forest rights, and cultural identity.
Contemporary tribal movements in Madhya Pradesh are largely focused on the protection of land rights, forest rights, and cultural identity. These movements seek to ensure the effective implementation of legislations like the PESA Act and the Forest Rights Act of 2006. By advocating for traditional autonomy and socio-economic justice, these efforts aim to preserve the unique heritage of tribal communities.

67. (B) Both Statement I and Statement II are correct.
Tribal women played a crucial and often overlooked role in the freedom struggle within Madhya Pradesh. During the Turia Forest Satyagraha of 1930, women were active participants in defying colonial forest laws. Figures such as Renuka Bai and Prem Bai are remembered as martyrs who lost their lives when police opened fire, demonstrating the widespread communal commitment to the anti-colonial resistance.

68. (B) An armed rebellion against colonial rule
The term 'Bhumkal' historically signifies a major armed rebellion against colonial rule. Although it is most famously associated with the 1910 uprising in the Bastar region, the spirit and concept of Bhumkal influenced various tribal movements across Central India. It represents a collective tribal effort to protect their land, culture, and traditional systems of governance from the interference of outside colonial powers.

69. (A) Shankar Shah - Jhabua
Several tribal leaders are correctly identified with their primary regions of activity: Ganjan Singh Korku in Betul, Bhima Naik in Barwani, and Tantya Bhil in Khandwa. However, Raja Shankar Shah is incorrectly paired with Jhabua. His historic activities and the Gond kingdom he represented were centered in the Garha-Mandla and Jabalpur regions, where he eventually led the 1857 uprising against the British.

70. (C) Korku
The Ghodadongri region in the Betul district is historically characterized by a heavy concentration of the Korku tribal community. This group played a leading role during the Forest Satyagraha of 1930 under the guidance of Ganjan Singh Korku. Their participation was driven by the severe impact of colonial forest laws on their traditional livelihoods, which relied heavily on access to forest resources.

71. (A) Forest Laws
During the Civil Disobedience Movement, the tribal communities of Madhya Pradesh focused their resistance on defying British Forest Laws. This was a strategic choice as these laws directly infringed upon their traditional rights and economic survival. By symbolically cutting grass or collecting forest produce in restricted zones, they integrated their local grievances with the national struggle for freedom against colonial authority.

72. (B) A synthesis of tribal grievances with the larger anti-British military uprising.
Tribal participation in the 1857 revolt in Madhya Pradesh was not isolated but rather represented a synthesis of local grievances with the larger national uprising. Tribal leaders combined their fight for forest and land rights with the military mutiny of the sepoys. This cooperation created a formidable challenge for the British, as it disrupted communication lines and extended the rebellion into the interior.

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91. (B) Nimar (Khargone)
Sitaram Kanwar and Raghunath Singh Mandloi were prominent leaders who spearheaded the tribal uprising in the Nimar region, specifically around Khargone, during the 1857 rebellion. They mobilized Bhil and Bhilala warriors to challenge British authority and were involved in several significant encounters with colonial forces. Their resistance was a vital part of the anti-British movement in the western parts of the state.

92. (C) Bakhtawar Singh
During the 1857 revolt, Raja Bakhtawar Singh of Amjhera emerged as a key figure who challenged British control in the Malwa region. He successfully employed Bhil warriors in his military operations against colonial forces, demonstrating a strategic alliance between local rulers and tribal communities. Although he was eventually captured and executed, his resistance remains a significant chapter in the regional history of Madhya Pradesh.

93. (C) A memorial for Tantya Bhil has been established at the renamed intersection.
The 'Bhanwar Kuan' intersection in Indore is significant in tribal history as it has been renamed to honor the legacy of Tantya Bhil. A memorial and statue of the revolutionary leader have been established at this prominent location. This move by the state government aims to provide public recognition to tribal freedom fighters and ensure their stories are remembered in urban spaces.

94. (C) Ganjan Singh Korku
While Shankar Shah, Bhima Naik, and Khajya Naik were all primary leaders during the 1857 First War of Independence, Ganjan Singh Korku belongs to a different era. He was a key figure during the 1930 Forest Satyagraha, which was part of the Civil Disobedience Movement. His leadership occurred several decades after the 19th-century uprisings, marking a different phase of resistance.

95. (B) Oral historical epics and songs preserving the memory of tribal heroes.
In the tribal narratives of Madhya Pradesh, the term 'Gatha' refers to oral historical epics and songs that preserve the memory of heroic figures and significant events. These traditions are essential for maintaining the community's history and cultural identity, especially in societies with strong oral roots. Through 'Gathas', stories of resistance against colonial rule and the exploits of tribal leaders are preserved.

96. (B) Betul
The Betul district of Madhya Pradesh is famously associated with the heroic resistance of the tribal leader Mansu Ojha during the Quit India Movement of 1942. He played a crucial role in mobilizing local tribes to defy British authority and participate in acts of sabotage against colonial infrastructure. His dedication to the cause of independence, ending in his martyrdom, is deeply honored.

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97. (D) Ganpat Rajput
The capture of the legendary Tantya Bhil was made possible by the betrayal of his trusted associate, Ganpat Rajput. Lured by the rewards offered by the British administration, Ganpat provided the information that allowed the police to ambush and arrest Tantya in 1889. This act of internal treachery was a common factor in the eventual suppression of many tribal rebellions across Central India.

98. (D) The dynasty enthusiastically supported the British during the 1857 revolt.
The Gond dynasty of Garha-Mandla, which included famous figures like Rani Durgavati and Raja Shankar Shah, was a symbol of indigenous power in Central India. Contrary to the idea of supporting the British, the dynasty's remnants were at the forefront of the 1857 revolt. Raja Shankar Shah was executed by the British specifically for leading a rebellion to reclaim his kingdom's autonomy.

99. (B) Tulsi Samman
The Tulsi Samman is a prestigious state-level award presented by the Madhya Pradesh government to honor outstanding achievements in traditional and folk arts. It is specifically aimed at recognizing the contributions of male artists in fields such as tribal painting, sculpture, and performance. This award plays a vital role in encouraging the preservation of traditional tribal art forms and acknowledging the skilled practitioners.

of Pithora painting. However, Arjun Singh Dhurve is recognized for his contributions to the Baiga Pardhoni dance, not the Bhagoria dance, which is traditionally Bhil.

46. (B) Garha-Mandla
Raja Shankar Shah was the titular ruler of the historic Garha-Mandla estate, which was once a powerful Gond kingdom in Central India. By the time of the 1857 revolt, the kingdom's political power had been severely curtailed by British expansion. His attempt to lead a rebellion from Jabalpur was a significant effort to reclaim the lost glory and autonomy of his ancestors.

47. (B) Peasant distress, anti-moneylender sentiments, and mainland national freedom movements.
Unlike the separatist movements often seen in the northeastern states, tribal uprisings in Madhya Pradesh were deeply intertwined with peasant distress and anti-moneylender sentiments. These struggles were frequently aligned with the broader national freedom movement, as tribes fought against colonial forest laws and economic exploitation. This integration made their resistance a vital component of the mainstream Indian struggle for independence.

48. (B) Ganjan Singh Korku
The Ghodadongri Forest Satyagraha of 1930 was a major event in the Betul district, led by the tribal leader Ganjan Singh Korku. Under his leadership, thousands of tribals defied British forest regulations as part of the Civil Disobedience Movement. The protest demonstrated the organized nature of tribal resistance and their ability to mobilize effectively against colonial policies that threatened their livelihoods.

49. (A) Birsa Munda
Janjatiya Gaurav Diwas is celebrated annually on November 15 to commemorate the birth anniversary of Birsa Munda, the iconic tribal leader and freedom fighter. While Birsa Munda was primarily active in the Chotanagpur region, he is revered as a pan-Indian tribal hero. The day honors the historical contributions, cultural heritage, and the heroic struggles of all tribal communities against colonialism.

50. (C) Jodhaiya Bai Baiga
Jodhaiya Bai Baiga is a distinguished tribal artist from Madhya Pradesh who was awarded the Padma Shri for her role in popularizing traditional Baiga painting. Her work, which often depicts tribal myths and nature, has been exhibited internationally, bringing global attention to the unique cultural expressions of the Baiga tribe. She is celebrated for preserving and elevating her community's artistic heritage.

51. (D) He employed guerrilla warfare using the dense forests and terrain of the Nimar region.
Tantya Bhil's approach to resistance was characterized by the effective use of guerrilla warfare. He utilized the dense forests and difficult terrain of the Nimar and Malwa regions to ambush British forces and disrupt their administration. His ability to move quickly and his deep knowledge of the landscape made him nearly impossible for the regular British army to capture for years.

52. (D) Tana Bhagat Movement
The Tana Bhagat movement among the Oraon tribe was unique for its integration of socio-religious reform with political resistance. Influenced by Gandhian ideals, participants adopted non-violent methods, gave up alcohol and meat, and practiced simple living. This movement significantly influenced tribal belts in Central India, providing a model for peaceful protest against colonial taxes and the preservation of indigenous cultural values.

53. (C) PESA Act, 1996
The Bhuria Committee, headed by Dileep Singh Bhuria, was instrumental in recommending a legal framework for tribal self-rule in India. Its findings led directly to the enactment of the Panchayats (Extension to Scheduled Areas) Act, or PESA, in 1996. This legislation empowers traditional Gram Sabhas in Scheduled Areas to manage local resources and protect tribal customs, addressing long-standing autonomy issues.

54. (C) Tantya Bhil
The heroic exploits and life of Tantya Bhil are deeply embedded in the oral traditions of the Bhil tribe. His stories of resistance against the British and his role as a protector of the poor

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109. (D) Verrier Elwin
Verrier Elwin was a famous British-born Indian anthropologist who spent decades living with and studying the tribal communities of Central India, particularly the Baiga and Gond tribes. His extensive research and books, such as 'The Baiga', significantly shaped the modern understanding of tribal life and influenced government policies toward tribal development and preservation in post-independence India. He was a dedicated scholar.

110. (C) Both statements are correct, and Statement II is a direct consequence of Statement I.
The British administration often utilized the Criminal Tribes Act to criminalize entire tribal communities that resisted colonial authority. By labeling these groups as 'born criminals', the British could justify severe surveillance and restrictions on their movements. This act was a deliberate tool used to suppress tribal freedom movements in Central India, as it allowed for the systematic targeting of resistant tribes.

111. (D) Indore Division
The Indore Division in Madhya Pradesh has the highest concentration of reserved legislative constituencies for Scheduled Tribes. This region, which includes districts like Jhabua, Alirajpur, Dhar, and Khargone, is the heartland of the Bhil and Bhilala communities. The high number of reserved seats reflects the significant tribal population in this part of the state and ensures their representation in the state legislature.

112. (B) Bhima Naik
Bhima Naik was a key leader of the Bhil resistance during the 1857 uprising. After years of conducting guerrilla warfare against the British in the Nimar region, he was eventually captured. Unlike many other rebels who were executed locally, Bhima Naik was transported to the Cellular Jail in Port Blair, where he spent his final years and eventually passed away as a martyr.

113. (C) Bhil
The Pithora art form is a traditional ritualistic wall painting practiced primarily by the Bhil and Bhilala tribes of Madhya Pradesh. These paintings are not merely decorative but are deeply intertwined with religious beliefs and are often created as an offering to the deity Pithora Dev. The preservation of this art form is essential to maintaining the community's cultural and spiritual identity.

114. (B) Bhima Naik
Bhima Naik was a legendary Bhil leader who, along with Khajya Naik, led a fierce resistance against the British at the strategic Sendhwa pass. They utilized the difficult hilly terrain to ambush colonial troops and disrupt communication between North and West India during the 1857 revolt. His leadership was crucial in mobilizing the tribal population of the Nimar region against British rule.

115. (D) Jodhaiya Bai Baiga
Jodhaiya Bai Baiga is a world-renowned artist from the Umaria district of Madhya Pradesh. She has received both the Nari Shakti Puraskar and the Padma Shri for her exceptional work in traditional Baiga painting. Her success has not only brought international recognition to Baiga art but has also served as an inspiration for other tribal women to pursue their artistic talents.

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116. (D) Bhajju Shyam
Bhajju Shyam is a globally recognized Gond artist from Madhya Pradesh, famous for his book 'The London Jungle Book'. In this work, he utilizes traditional Gond art styles to depict his experiences and observations of the city of London. His unique approach has significantly contributed to the contemporary evolution of tribal art and its popularity in the international art market today.

117. (D) The tribal communities launched the Forest Satyagraha in 1930.
The imposition of the strict Indian Forest Act of 1927 by the British had a devastating impact on tribal communities in the Central Provinces. By formalizing the state's control over forests and further restricting traditional access, it intensified tribal resentment. This directly led to the launch of the widespread Forest Satyagraha in 1930, where tribals integrated their grievances with the national struggle.

118. (B) 21.1%
According to the 2011 Census, the Scheduled Tribe population in Madhya Pradesh accounts

agricultural ventures
(C) Formulating the annual state budget for specialized subsidies
(D) Managing the mining leases and industrial permits in areas

17. What makes the Sacred Grove exhibition at the IGRMS unique as a museum display?
(A) Demonstrate community biodiversity practices and spiritual beliefs
(B) It exhibits genetically modified plants designed for urban gardening
(C) It is a closed greenhouse showcasing exclusively non-native flora
(D) It displays only petrified wood fossils from the Marquis era

18. The Tribal Research Institute MP operates under the administrative control of which state government department?
(A) Tribal Affairs Department
(B) Department of Culture
(C) Department of Higher Education
(D) Department of Rural Development

19. Match the exhibitions at IGRMS in List I with their core themes in List II:
List I: (Exhibition)
P. Tribal Habitat
Q. Sacred Grove
R. Coastal Village
S. Veethi Sankul
List II: (Theme)
1. Indoor ethnographic galleries
2. Traditional dwellings of coastal regions
3. Traditional tribal architecture and living spaces
4. Conservation of flora tied to indigenous religious beliefs
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-4, R-2, S-3

20. Consider the following statements regarding the Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS):
I. It is an autonomous organization under the Ministry of Culture, Government of India.
II. It strictly limits its exhibitions to the ruling dynasties of central India.
III. It features life-size traditional dwellings built by actual tribal artisans.
IV. It is located on the Shamla Hills in Bhopal.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II, III and IV

21. Identify the correct pair of a regional museum in Madhya Pradesh and its location.
(A) Shri Badal Bhoi State Tribal Museum – Indore
(B) Adivart Tribal Art Museum – Pachmarhi
(C) Rani Durgavati Museum – Jabalpur
(D) State Tribal Museum – Gwalior

22. The Tribal Research Institute MP places a special research focus on the demographic and cultural preservation of which of the following groups?
(A) Nomadic pastoralists inhabiting the semi-arid regions of northern India
(B) Particularly Vulnerable Tribal Groups of Madhya Pradesh
(C) Urban migrant laborers residing in the industrial zones of Pithampur
(D) Classical performing artists associated with the Gwalior Gharana

23. Which of the following accurately describes the objective of the linguistic surveys published by the Tribal Research Institute MP?
(A) To replace indigenous dialects with standard Hindi in all regions
(B) To mandate the use of English in all tribal ashram schools
(C) To commercialize traditional tribal literature for foreign markets
(D) Preparing dictionaries and guides to bridge communication gaps

24. Which of the following represents an application of the concept demonstrated by the IGRMS open-air museum?
(A) Storing all tribal manuscripts in a climate-controlled vault
(B) Displaying digital photographs of tribes on television screens
(C) Selling mass-produced plastic replicas of tribal art to tourists
(D) Showcasing living culture through authentic

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methods, and approve development plans. This ensures that tribal communities have a direct say in matters affecting their livelihoods.

128. (A) Sewaram
Sewaram was a significant Bhil leader who led an uprising against British authority in the Satpura region around 1825. This early 19th-century revolt was one of the many instances of Bhil resistance against colonial expansion and interference in their traditional territories. Sewaram's leadership during this period highlighted the ongoing struggle of tribal communities to protect their autonomy and forest resources.

129. (D) Emphasizing purity, temperance, and non-violent resistance against taxes.
The Tana Bhagat movement was characterized by a philosophy that emphasized internal purification, temperance, and non-violent resistance. Influenced by both tribal traditions and contemporary national ideals, the followers gave up alcohol, animal sacrifice, and meat. They focused on peaceful methods to protest against colonial taxes and the exploitation by moneylenders, advocating for a return to a simpler lifestyle.

130. (B) A cooperative practice to help each other during distress or for conservation.
The indigenous tradition of 'Halma' among the Bhil tribe is a cooperative practice where community members come together to help an individual or a family in distress. This could involve assistance with agriculture, house building, or water conservation projects. Halma exemplifies the strong sense of social cohesion and mutual support that is central to tribal life and cultural identity.

131. (B) To correct historical omissions and instill a sense of pride in tribal identity.
The contemporary initiative to memorialize tribal freedom fighters through museums and state honors in Madhya Pradesh aims to correct historical omissions. For decades, the contributions of tribal leaders were often sidelined in mainstream narratives. By celebrating their heroic struggles, the state seeks to instill a sense of pride in tribal identity and ensure that their role in history is recognized.

132. (A) Statement I is correct, Statement II is incorrect.
The public perception of Tantya Bhil was starkly divided during the colonial era. While the local tribal masses respected him as a heroic figure and a protector of the poor, the British administration characterized him as a dangerous criminal in their official records. This duality reflects the nature of social banditry, where figures resisting oppressive laws are often viewed as folk heroes.

133. (A) Encourage, preserve, and promote tribal arts, literature, and festivals.
The Adivasi Lok Kala Academy was established by the Madhya Pradesh government with the specific mandate to encourage, preserve, and promote the rich tribal arts, literature, and festivals of the state. It organizes various cultural events, research projects, and exhibitions to bring tribal heritage to a wider audience. The academy plays a crucial role in safeguarding traditional knowledge and artistic expressions.

134. (C) The Sixth Schedule is strictly applied to all 52 districts of MP.
Tribal communities in Madhya Pradesh are active participants in the state's political process, with significant representation in the Assembly and the Union Cabinet. Gram Sabhas are empowered under PESA in Scheduled Areas. However, the statement regarding the Sixth Schedule is incorrect, as this schedule does not apply to Madhya Pradesh. Instead, the state's tribal areas are governed under the Fifth Schedule.

135. (C) Railway stations and timber depots of the British.
During the Quit India Movement in 1942, tribal protesters in the Betul district specifically targeted British infrastructure to disrupt colonial administration. This included attacks on railway stations, telegraph lines, and government timber depots. These actions were a direct response to the national call for British withdrawal and highlighted the active involvement of tribal communities in the most intense phase of the struggle.

136. (A) Refusal to pay unjust taxes and attacking oppressive sahukars and jagirdars.
The anti-feudal character of tribal rebellions in Madhya Pradesh was demonstrated by

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improve teaching-learning materials.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

35. In which year was the Madhya Pradesh Adivasi Vitta Evam Vikas Nigam (MP Tribal Finance and Development Corporation) established?
(A) 1956
(B) 1974
(C) 1994
(D) 2005

36. Apart from 'Chakmak', which bi-monthly magazine is published by the Eklavya Foundation serving as a resource for teachers and educators?
(A) Sandarbh
(B) Yojana
(C) Lokrang
(D) Adivasi

37. The Shri Badal Bhoi State Tribal Museum is considered one of the oldest and most prominent tribal museums in Madhya Pradesh. It is located in which district?
(A) Chhindwara
(B) Balaghat
(C) Alirajpur
(D) Dindori

38. Under its economic welfare mandate, the MP Tribal Finance and Development Corporation implements the Margin Money Loan Scheme. What does "margin money" refer to in this context?
(A) A non-refundable grant covering 100% of a business cost
(B) A penalty fee charged for delayed project completion
(C) The administrative fee paid to process the application
(D) Bridging the gap between bank loans and contributions.

39. What is the primary operational function of a Van Dhan Vikas Kendra in a tribal district of Madhya Pradesh?
(A) To strictly regulate and prohibit the forest collection
(B) To serve as an armed security outpost for forest rangers
(C) To convert forest land into private commercial real estate
(D) Providing skill upgradation and value addition to MFP.

40. Which district in Madhya Pradesh, known for its dense Bhil and Bhilala population, is a focal point for heritage centers preserving the Bhagoria culture and Pithora art?
(A) Rewa
(B) Datia
(C) Panna
(D) Jhabua

41. Match the tribal dance forms in List I with their primarily associated tribe in List II:
List I: (Dance Form)
P. Karma
Q. Bhagoria
R. Saila
S. Pardhoni
List II: (Tribe)
1. Bhil
2. Baiga
3. Gond/Baiga (harvest dance)
4. Baiga (marriage dance)
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-4, S-1

42. Consider the following statements regarding the cultural overlap between the Bastar region and Madhya Pradesh:
I. Dhokra (bell metal) casting is a prominent craft shared by both regions.
II. The Gond tribal network extends across both Bastar and southeastern MP.
III. The Bhagoria festival is the primary festival of the Bastar tribes.
IV. Anthropological studies often treat the Mahakoshal-Bastar belt as a contiguous cultural zone.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

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over 46 recognized Scheduled Tribes, including large groups like the Bhils and Gonds, the state's demographic profile is significantly shaped by its indigenous communities. This large population is the basis for the state's extensive tribal welfare programs.

146. (B) Promotion of tribal women's empowerment and upliftment
The Rani Durgavati Award is a significant state honor established by the Madhya Pradesh government to recognize outstanding contributions to the empowerment and upliftment of tribal women. Named after the legendary Gond queen who was a symbol of courage and leadership, the award encourages individuals and organizations to work toward the socio-economic development and protection of rights for women.

147. (A) A military regiment formed to pacify the Bhils and employ them under British command.
The Bhil Corps was a military regiment established by the British in the 19th century as a strategic measure to pacify the resistant Bhil community. By employing Bhils under British command, the colonial administration aimed to utilize their expert knowledge of the terrain for maintaining order and protecting trade routes. This was part of a larger policy to co-opt resistance.

148. (A) Boycotting foreign liquor and protecting forest lands.
During the Non-Cooperation Movement, tribal communities in Madhya Pradesh integrated local grievances with the national struggle by focusing on the boycott of foreign liquor and the protection of forest lands. These activities were a direct response to colonial policies that exploited tribal labor and restricted their traditional rights. By participating in these acts of defiance, they demonstrated their commitment to national freedom.

149. (C) Residency Area
The memorial for Raja Shankar Shah and his son Raghunath Shah is located in the Residency area of Jabalpur. This is the precise site where they were executed by the British in 1857. The memorial serves as a solemn reminder of their sacrifice and is a focal point for annual commemorations on their martyrdom day, honoring their role in history.

150. (B) Reliance on oral traditions of folktales, myths, and songs being documented today.
Tribal literature in Madhya Pradesh is primarily characterized by its deep reliance on oral traditions, including folktales, myths, and songs. These traditions are currently being documented to preserve the community's history and cultural values. Modern tribal poets and writers are also emerging, using these traditional themes to address contemporary issues, thereby ensuring that the unique voices of tribal communities are heard.

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the refusal to pay unjust taxes and the direct targeting of oppressive moneylenders (sahukars) and landlords (jagirdars). These figures were often seen as the primary agents of economic exploitation and dispossession. By attacking these local power structures, tribal rebels sought to reclaim their land and financial independence.

137. (B) A symbolic act of defying colonial authority, mirroring the Salt Satyagraha.
In the context of the 1930 Forest Satyagraha, acts such as cutting grass from restricted government forests were seen as symbolic acts of defying colonial authority. Similar to the Salt Satyagraha led by Mahatma Gandhi, these actions represented a mass rejection of unjust British laws. This form of protest allowed tribal communities to voice their grievances while participating in the broader national movement.

138. (B) Hirde Shah
Raja Hirde Shah was a prominent Gond leader who played a key role in the 1842 Bundela uprising in the Narmada valley region. He led the resistance against the oppressive land revenue settlements imposed by the British East India Company. His leadership demonstrated the ability of tribal chiefs to coordinate with other regional powers to challenge colonial economic policies and administrative interference.

139. (B) Gwalior-Chambal
The Sahariya tribe is primarily concentrated in the Gwalior-Chambal division of northern Madhya Pradesh. They are historically known for their deep knowledge of forest produce and traditional medicine. The region, covering districts like Sheopur, Morena, and Guna, is the cultural heartland of the Sahariyas, who are recognized as one of the Particularly Vulnerable Tribal Groups in the state today.

140. (D) Circulation of Chapatis, Lotus flowers, and traditional drumming (Munadi).
During the 1857 uprising, tribal communities and other rebels in Central India used traditional and secret mediums to communicate the message of rebellion. This included the circulation of Chapatis and Lotus flowers, as well as the use of traditional drumming known as 'Munadi' to gather people and coordinate movements. These methods bypassed British surveillance and allowed for the rapid spread of resistance.

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141. (C) Birsa Munda
The slogan 'Abua Raj, Ete Jana' (Our land, our rule) was famously stated by Birsa Munda during the late 19th-century tribal uprising. This phrase encapsulated the primary objective of the movement: to end colonial exploitation and establish self-rule for the tribal people. His vision of an independent kingdom free from outside interference became a powerful rallying cry for tribal autonomy.

142. (D) Major Erskine
The British efforts to suppress tribal and sepoy revolts during 1857 in the Mahakoshal region were largely conducted under the command of Major Erskine. As the Commissioner of the Sagar and Nerbudda Territories, he coordinated military operations to regain control over Jabalpur and surrounding areas. His administration was responsible for the capture and subsequent trial of several prominent revolutionary leaders.

143. (C) Sita Sahu - Athletics
Sita Sahu is a renowned tribal sportsperson from Madhya Pradesh who achieved international success in the field of athletics. She represented India at the Special Olympics, winning two bronze medals in track events. Her achievements have been widely celebrated, highlighting the potential of tribal youth to excel in global sporting arenas and bringing attention to the importance of inclusive sports programs.

144. (A) A social bandit who protected marginalized groups from state and feudal exploitation.
The phrase 'Robin Hood of Nimar' applied to Tantya Bhil signifies his status as a social bandit who protected the marginalized tribal population from state and feudal exploitation. By raiding British treasuries and redistributing wealth, he addressed the immediate needs of the poor. This made him a legendary figure who combined armed resistance with social justice in collective memory.

145. (C) Madhya Pradesh
Madhya Pradesh holds the distinction of having both the highest absolute number and a very high percentage of tribal population in India. With

(C) Jabalpur
(D) Jhabua

8. The sprawling campus of the Indira Gandhi Rashtriya Manav Sangrahalaya in Bhopal is situated on which prominent geographical feature?
(A) Satpura ranges near Pachmarhi
(B) Vindhyachal ranges near Shamla Hills
(C) Malwa plateau near Indore
(D) Maikal hills near Amarkantak

9. In the Tribal Habitat open-air exhibition at IGRMS, how are the traditional dwellings constructed?
(A) Using modern concrete disguised as mud and bamboo materials
(B) Using traditional artisans and authentic indigenous materials
(C) By hiring commercial civil engineering firms from urban centers
(D) By importing pre-fabricated models from foreign cultural museums

10. Which major publication format is frequently utilized by the Tribal Research Institute MP to disseminate comprehensive socio-economic data on specific tribes?
(A) Daily newspapers
(B) Fictional novels
(C) Ethnographic monographs
(D) Financial audit ledgers

11. Match the Madhya Pradesh tribes in List I with their distinctive art/craft in List II:
List I: (Tribe)
P. Gond
Q. Bhil
R. Baiga
S. Sahariya
List II: (Art/Craft)
1. Pithora paintings
2. Digna and Bhittichitra wall art
3. Wood and bamboo traditional ornaments
4. Jadi-buti (medicinal herb) collection and associated folklore
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-1, R-2, S-4

12. Consider the following statements regarding the research activities of the Tribal Research Institute (TRI) MP:
I. It creates ethnographic profiles of Particularly Vulnerable Tribal Groups (PVTGs).
II. It assesses the socio-economic impact of displacement due to state irrigation projects.
III. It regulates the primary education curriculum for all private schools in the state.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II and III

13. Which of the following unique prehistoric features is integrated into the campus of the Indira Gandhi Rashtriya Manav Sangrahalaya in Bhopal?
(A) Painted rock shelters displaying prehistoric art
(B) Ashokan rock edicts
(C) Remains of a Harappan settlement
(D) Ancient Buddhist stupas

14. The Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS) in Bhopal functions as a museum of which distinct academic discipline?
(A) Classical Archaeology and Ancient Numismatics
(B) Industrial and mechanical engineering history
(C) Anthropological and cultural history
(D) Contemporary abstract art and sculpture

15. The regional tribal museum known as Adivart, focusing on the folk and tribal art of Madhya Pradesh, is situated in which culturally significant town?
(A) Sanchi
(B) Mandu
(C) Maheshwar
(D) Khajuraho

16. What is the primary mandate of the Tribal Research Institute (TRI) in Bhopal?
(A) Conducting ethnographic research and evaluating development schemes
(B) Issuing commercial loans for specialized

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for approximately 21.1% of the state's total population. This makes Madhya Pradesh the state with the highest absolute number of tribal people in India. The significant demographic presence of tribes like the Bhil, Gond, and Baiga is a defining feature of the state's social and cultural landscape.

119. (C) 2021
The Government of India officially declared 15th November as Janjatiya Gaurav Diwas in the year 2021. This decision was made to honor the historical contributions of tribal freedom fighters and to celebrate the rich cultural heritage of tribal communities across the country. The date marks the birth anniversary of Birsa Munda, a symbol of tribal resistance against colonial rule.

120. (A) Badal Bhoi
Badal Bhoi was a prominent tribal leader from the Chhindwara region who was actively involved in the anti-colonial struggle. After being arrested for his participation in the Forest Satyagraha, he was incarcerated in the Chanda jail. Historical accounts suggest that he was poisoned while in prison, leading to his martyrdom. His sacrifice is commemorated through the state tribal museum in Chhindwara.

121. (A) Military disparity, lack of unified command, and betrayal by local insiders.
The failure of the 1857 tribal uprisings in Central India to completely overthrow British rule can be attributed to several factors. These include the significant military disparity between tribal warriors and the regular British army, the lack of a unified command across different regions, and the betrayal by local insiders who provided intelligence to the colonial authorities. Despite these challenges, the resistance was formidable.

122. (D) Pardhoni
The Pardhoni dance is a traditional performance of the Baiga community, typically performed to welcome the bridegroom and the wedding procession. It gained significant national recognition when Arjun Singh Dhurve was awarded the Padma Shri for his efforts in preserving and popularizing this vibrant art form. The dance is characterized by its energetic movements and the use of unique traditional masks.

123. (D) Gond
The 'Laru Kaj' is a traditional festival celebrated by the Gond tribe in Madhya Pradesh. It is primarily observed to honor the deity Narayan Dev and involves various rituals, including the sacrifice of a pig, which is symbolic of health and prosperity for the family. This festival is an important cultural marker for the Gonds, reflecting their unique religious and spiritual practices.

124. (B) Dileep Singh Bhuria
Dileep Singh Bhuria was a prominent tribal leader from Madhya Pradesh who served as a Member of Parliament and played a pivotal role in national tribal policy. He headed the Bhuria Committee, whose recommendations were central to the formulation and eventual enactment of the PESA Act in 1996. His work was instrumental in providing a legal framework for tribal self-governance.

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125. (D) Providing quality middle and high-level education to ST students in remote areas.
Eklavya Model Residential Schools (EMRS) are established in Madhya Pradesh and across India to provide high-quality middle and high-level education to Scheduled Tribe students in remote areas. These schools are designed to offer free education and residential facilities, ensuring that tribal youth have access to the same academic opportunities as students in urban centers, thereby promoting educational equity.

126. (D) Dravidian
The Gondi language, spoken by the Gond tribal community, belongs to the Dravidian language family. It is one of the most significant tribal languages in Central India, with a rich oral tradition of songs and stories. Although it has faced challenges from dominant regional languages, efforts are being made by the state and community to preserve and promote Gondi through literature.

127. (C) Gram Sabha
The PESA Act seeks to protect and promote the traditional local governance system in the Scheduled Areas of Madhya Pradesh by placing the Gram Sabha at the center of decision-making. The Gram Sabha is empowered to manage local resources, resolve disputes through traditional

Bhil hut replicas

25. The indoor museum building at the Indira Gandhi Rashtriya Manav Sangrahalaya, which houses extensive ethnographic displays, is known by what name?
(A) Adivart
(B) Veethi Sankul
(C) Lokrang
(D) Bharat Bhavan

26. In which year was the Tribal Research and Development Institute relocated from its original establishment site to the state capital, Bhopal?
(A) 1956
(B) 1965
(C) 1972
(D) 1980

27. To decentralize cultural preservation, Madhya Pradesh has established regional tribal museums. The State Tribal Museum inaugurated in 2013 is located in which city?
(A) Bhopal
(B) Gwalior
(C) Rewa
(D) Ujjain

28. Match the institutions/bodies in List I with their key functions/focus in List II:
List I: (Institution)
P. Tribal Research Institute
Q. Adivasi Lok Kala Parishad
R. MP Tribal Finance Corporation
S. Eklavya Foundation
List II: (Function)
1. Economic welfare and loans
2. Ethnographic research and policy evaluation
3. Education and rural pedagogy
4. Preservation of tribal performing arts
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-4, R-2, S-3

29. What is the fundamental concept behind the open-air exhibitions at the IGRMS Bhopal?
(A) To display artifacts exclusively in glass cabinets exposed to sunlight
(B) To provide a modern architectural contrast to ancient tribal practices
(C) Recreating traditional habitats in a natural landscape setting
(D) To host weekly commercial markets for imported foreign trade goods

30. Before establishing its permanent campus in Bhopal in 1979, the institution that later became the Indira Gandhi Rashtriya Manav Sangrahalaya was originally initiated in which city?
(A) Kolkata
(B) Mumbai
(C) Chennai
(D) New Delhi

31. Identify the odd one out regarding the indigenous crafts typically preserved in the central Indian tribal museums (MP and Bastar regions).
(A) Terracotta votive offerings
(B) Wooden memorial pillars
(C) Kanjeevaram silk weaving
(D) Bamboo and cane basketry

32. The self-employment schemes promoted by the MP Tribal Finance Corporation heavily leverage which grassroots organizational structure among tribal women?
(A) Trade Unions
(B) Self-Help Groups (SHGs)
(C) Chambers of Commerce
(D) Agricultural Produce Market Committees (APMCs)

33. The collections at the Shri Badal Bhoi State Tribal Museum primarily focus on the culture and ethnography of which tribal communities?
(A) Bhil, Bhilala, and Patelia
(B) Gond, Baiga, Bhariya, and Korku
(C) Sahariya, Panika, and Khairwar
(D) Kol, Oraon, and Munda

34. Consider the following statements regarding the Eklavya Foundation in Bhopal:
I. It focuses on innovating primary education pedagogy in rural and tribal belts.
II. It publishes popular science and children's literature in Hindi.
III. It acts as a commercial banking institution for tribal farmers.
IV. It collaborates with government schools to

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CHAPTER 09

Important Institutes, Museums and Publications Related to Tribes

1. Which of the following is a direct cause and effect relationship observed in the functioning of the Tribal Research Institute MP?
(A) Systematic ethnographic surveys lead to a reduction in local populations.
(B) Publication of tribal dictionaries leads to the extinction of native dialects.
(C) Hosting tribal festivals leads to the immediate industrialization of tribal belts.
(D) Systematic evaluations leading to data-driven policy adjustments.

2. The mythological trail at the Indira Gandhi Rashtriya Manav Sangrahalaya is primarily designed to showcase which aspect of Indian culture?
(A) The development and evolution of early stone tools
(B) The evolution of classical Hindustani music instruments
(C) Traditional beliefs, sacred rituals, and folklore
(D) The history of colonial administration in tribal belts

3. Which of the following functions is strictly outside the official scope of the Tribal Research Institute Bhopal?
(A) Documenting tribal dialects and folklore
(B) Evaluating the functioning of tribal ashram schools
(C) Direct recruitment and deployment of civil servants in tribal districts
(D) Providing training to government personnel working in tribal areas

4. Consider the following statements regarding the Open Air Museum concept at IGRMS:
I. It breaks away from traditional indoor object-centric displays.
II. It emphasizes the intangible cultural heritage linked to physical habitats.
III. It excludes participation from the indigenous communities themselves.
Which of the above statement(s) is/are incorrect?
(A) I only
(B) II only
(C) III only
(D) I and II

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5. Identify the incorrect statement regarding the publications brought out by the Tribal Research Institute MP.
(A) They include detailed studies on the traditional medicinal practices of tribes.
(B) They serve as the official gazette for commercial tax rates in tribal districts.
(C) They compile the oral histories and origin myths of the Gond and Bhil communities.
(D) They document the customary laws and traditional governance systems of indigenous groups.

6. Which of the following is the most appropriate reason for establishing regional tribal museums across Madhya Pradesh instead of centralizing all artifacts in one location?
(A) To generate real estate revenue in rural districts
(B) Connecting artifacts to their community and geographic origins
(C) To strictly separate tribal culture from mainstream narratives
(D) To reduce the operational costs of the state culture department

7. Where was the Tribal Research and Development Institute of Madhya Pradesh originally established in 1954 before it was relocated to Bhopal?
(A) Mandla
(B) Chhindwara

43. How does the MP Tribal Finance Corporation contribute to the educational welfare of tribal communities?
(A) By directly rewriting the syllabus of the state board
(B) Facilitating education loans at concessional interest rates.
(C) By constructing and maintaining all primary schools
(D) By mandating compulsory language classes in colleges

44. What is the fundamental objective eligibility criterion for individuals to receive financial assistance directly from the MP Tribal Finance and Development Corporation?
(A) They must hold a postgraduate degree from a university.
(B) They must own at least 10 hectares of irrigated land.
(C) They must be a registered member of a political party.
(D) ST category individuals below specified income limits.

45. The educational interventions of the Eklavya Foundation are most noted for emphasizing which pedagogical approach?
(A) Rote memorization of classical educational texts
(B) Strict adherence to English-only instruction methods
(C) Activity-based learning connected to local environments.
(D) Elimination of all science and mathematics subjects

46. Who was Shri Badal Bhoi, after whom the tribal museum in Chhindwara is named?
(A) A modern tribal entrepreneur who started the minor forest produce federation
(B) A renowned Gond freedom fighter who actively participated in the Indian independence movement
(C) A British anthropologist who documented the tribes of central India
(D) A contemporary tribal painter known for introducing Pithora art globally

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47. Which of the following is a classic example of "value addition" facilitated by a Van Dhan Vikas Kendra in Madhya Pradesh?
(A) Selling raw flowers at a distressed price to middlemen
(B) Grading and packaging processed Chironji for retail sale.
(C) Burning dry leaves to clear land for subsistence farming
(D) Exporting unprocessed timber directly to foreign nations

48. District level tribal heritage centers in Madhya Pradesh are designed primarily to achieve which of the following goals?
(A) Centralizing all tribal artifacts in the national capital
(B) Preserving localized micro-cultural variations and awareness
(C) Replacing traditional tribal governance with urban systems
(D) Generating export revenue through mass production methods

49. Match the institutions/schemes in List I with their core beneficiary/objective in List II:
List I: (Scheme/Institution)
P. Margin Money Scheme
Q. Van Dhan Vikas Kendra
R. Education Loan Scheme
S. Adivasi Lok Kala Parishad
List II: (Objective)
1. Value addition to minor forest produce
2. Tribal youth pursuing professional degrees
3. Tribal entrepreneurs needing bridging capital
4. Tribal performing artists and folk groups
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

50. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The MP Tribal Finance and Development Corporation focuses heavily on providing micro-credit and self-employment loans to tribal youth.
Reason (R): Enhancing local livelihood

landowners
(C) Surveying and documenting the folk and tribal arts of MP.
(D) To manage the wildlife reserves in tribal-dominated areas

68. The 'Adivasi' magazine, periodically published with state support, heavily contributes to which domain of tribal documentation?
(A) Listing stock market prices for various forest products
(B) Documenting knowledge systems and socio-economic changes.
(C) Publishing political manifestos of regional state parties
(D) Detailing foreign policies of the central Indian government

69. Which university in Madhya Pradesh operates a dedicated tribal studies and research center focusing extensively on the Gond and Baiga cultures of the Mahakoshal region?
(A) Rani Durgavati University
(B) Devi Ahilya Vishwavidyalaya
(C) Jiwaji University
(D) Vikram University

70. When tribal artisan troupes from Madhya Pradesh are sent to participate in national festivals like the Aadi Mahotsav, which central nodal agency primarily coordinates the commercial aspects of their crafts?
(A) NSTFDC
(B) NABARD
(C) TRIFED
(D) ASI

71. Match the tribal documentation domains in List I with their best-suited archival formats in List II:
List I: (Domain)
P. Pithora painting process
Q. Traditional Gondi folk songs
R. Tribal customary laws
S. Tribal spatial architecture
List II: (Format)
1. Audio recordings
2. Textual monographs
3. Video documentaries
4. Scaled 3D architectural models or open-air replicas
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

72. Consider the following statements about the Adivasi Lok Kala Parishad's functioning:
I. It conducts extensive field documentation of folk deities and rituals.
II. It maintains an archive of audio-video recordings of tribal music.
III. It organizes the annual Lokrang festival on Republic Day in Bhopal.
IV. It formulates the monetary policy for minor forest produce pricing.
V. It encourages the preservation of Bhittichitra (wall paintings).
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, III and V
(C) II, III, IV and V
(D) I, III, IV and V

73. Vanya Prakashan frequently produces literature, awareness campaigns, and community radio broadcasts in which major tribal dialects of Madhya Pradesh?
(A) Tamil, Telugu, and Kannada
(B) Bodo, Dogri, and Santhali
(C) Awadhi, Bhojpuri, and Maithili
(D) Bhili, Gondi, Korku, and Halbi

74. Which prominent organization in Madhya Pradesh is responsible for the publication of the journal 'Vanya', which focuses on tribal life, culture, and development?
(A) MP State Tourism Development Corporation
(B) Eklavya Foundation
(C) Vanya Prakashan (under Tribal Affairs Department)
(D) Archaeological Survey of India

75. Identify the incorrect statement regarding the academic approach to tribal studies in Madhya Pradesh.
(A) Universities encourage interdisciplinary research and study.
(B) IGNTU provides higher education for tribal populations.
(C) Research frequently addresses displacement and health issues.

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59. The Van Dhan Vikas Kendra (VDVK) centers in Madhya Pradesh operate under the broader framework of which national initiative?
(A) Make in India
(B) Pradhan Mantri Fasal Bima Yojana
(C) Pradhan Mantri Van Dhan Yojana (PMVDY)
(D) Swachh Bharat Abhiyan

60. The Madhya Pradesh Tribal Finance and Development Corporation acts as the state channeling agency for which apex national institution?
(A) Reserve Bank of India (RBI)
(B) National Scheduled Tribes Finance and Development Corporation (NSTFDC)
(C) National Bank for Agriculture and Rural Development (NABARD)
(D) Tribal Cooperative Marketing Development Federation of India (TRIFED)

61. The Madhya Pradesh Adivasi Mahotsav is organized to highlight the cultural richness of the state's tribes. What is the primary significance of this festival?
(A) It serves as the platform for various tribal elections
(B) It is a trade fair for international technology companies
(C) Fostering cultural exchange and showcasing local heritage.
(D) It functions as a judicial court for resolving disputes

62. What is the primary objective behind publishing tribal literature like dictionaries and grammar books by research institutes in MP?
(A) Preserving heritage and aiding bilingual education.
(B) To strictly monetize various tribal languages and arts
(C) To create a new universal language for the entire state
(D) To train foreign linguists for intelligence gathering tasks

63. How does the Adivasi Lok Kala Parishad actively preserve tribal performing arts from extinction?
(A) Providing platforms to traditional artists through festivals.
(B) By replacing traditional instruments with modern synthesizers
(C) By prohibiting tribal artists from performing outside villages
(D) By translating all tribal songs exclusively into English

64. Consider the following statements regarding tribal studies departments in MP universities:
I. They offer specialized postgraduate courses in tribal sociology.
II. They collaborate with TRI for fieldwork and data collection.
III. They strictly prohibit non-tribal students from enrolling.
IV. They conduct research on customary laws of indigenous groups.
V. They document tribal medicinal knowledge systems.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, II, III and V
(C) II, III, IV and V
(D) I, III, IV and V

65. Which of the following best describes the most appropriate outcome of Madhya Pradesh institutions participating in national tribal festivals?
(A) Livelihood opportunities and recognition of heritage.
(B) Total assimilation of tribal culture into urban arts
(C) Immediate discontinuation of traditional artistic practices
(D) Shifting of tribal populations to various metropolitan cities

66. The Government of Madhya Pradesh has initiated extensive documentation projects to preserve tribal culture. Which state department primarily acts as the nodal agency for these projects?
(A) Department of Culture
(B) Department of Commerce and Industry
(C) Department of Revenue
(D) Department of Transport

67. What is the fundamental objective of the Adivasi Lok Kala Parishad?
(A) To promote modern abstract painting among urban youths
(B) To provide agricultural subsidies to various

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excavation sites

101. Match the tribal documentation challenges in List I with their potential solutions in List II:
List I: (Challenge)
P. Language and dialect barrier
Q. Risk of biopiracy of ethnomedicine
R. Aging practitioners of oral traditions
S. Lack of market for traditional crafts
List II: (Solution)
1. Registration in Traditional Knowledge Digital Library
2. Urgent audio-video archival
3. E-commerce integration and GI tagging
4. Training local tribal youth as linguistic field researchers
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

102. Consider the following statements about TRIFED's operations in Madhya Pradesh:
I. It establishes Van Dhan Vikas Kendras.
II. It guarantees employment in urban IT sectors for all tribal graduates.
III. It operationalizes the Minimum Support Price for Minor Forest Produce scheme.
IV. It promotes tribal products through the 'Tribes India' brand.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II and IV

103. What is the standard funding pattern for the 'Support to Tribal Research Institutes' scheme provided by the Central Government to the State TRIs?
(A) 100% funding by the Central Government
(B) 100% funding by the State Government
(C) 10% Central and 90% State funding
(D) Funded entirely by private corporate CSR

104. Which of the following statements about the digital archiving of tribal heritage in MP is correct?
(A) Digital archiving eliminates the need for museums
(B) Archives in MP are strictly text-based systems
(C) Only classical literature is permitted to be digitized
(D) Digitizing medicinal data to protect against biopiracy.

105. Which of the following represents a significant future direction for tribal documentation and preservation in Madhya Pradesh?
(A) Ceasing research activities to cut state expenditures
(B) Moving populations to urban camps for study
(C) Transitioning toward community-led documentation.
(D) Banning the use of digital technology in studies

106. The MP Sant Ravidas Handicraft and Handloom Development Corporation actively documents and promotes which aspect of tribal heritage?
(A) Traditional tribal agricultural techniques and systems
(B) Indigenous tribal crafts and textile market linkages.
(C) Tribal medicinal surgeries and anatomical procedures
(D) Tribal martial arts and weaponry training sessions

107. A major challenge faced by tribal research institutions in documenting tribal heritage in Madhya Pradesh is the language barrier. Why is this specifically a challenge?
(A) Vast diversity of unwritten micro-dialects in regions.
(B) Because tribal populations exclusively speak English
(C) Because the state government has banned dialects
(D) Because all tribal records are written in Greek

108. Which of the following is an exception to the minor forest produce typically procured and documented by the tribal cooperative federation in MP?
(A) Basmati Rice
(B) Tendu leaves
(C) Sal seeds
(D) Mahua flowers

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(D) State universities cannot share data with tribal institutes.

76. Which of the following is a key cultural journal published by the Adivasi Lok Kala Parishad detailing tribal arts and folklore?
(A) Sandarbh
(B) Chakmak
(C) Vanya
(D) Chaumasa

77. Which notable tribal freedom fighter's legacy is often studied through specialized academic chairs established in state universities like Barkatullah University or DAVV?
(A) Mangal Pandey
(B) Tatya Tope
(C) Kunwar Singh
(D) Tantya Bhil

78. Which prominent national level festival, traditionally held in Bhopal and organized by the culture department and Adivasi Lok Kala Parishad, heavily features tribal arts?
(A) Tansen Samaroh
(B) Kalidas Samaroh
(C) Khajuraho Dance Festival
(D) Lokrang Festival

79. Match the academic institutions in List I with their key features regarding tribal studies in List II:
List I: (Institution)
P. Indira Gandhi National Tribal University (IGNTU)
Q. Barkatullah University
R. Rani Durgavati University
S. Dr. B.R. Ambedkar University of Social Sciences
List II: (Feature)
1. Mhow (Focus on social justice/marginalized)
2. Amarkantak (Central university dedicated to tribal studies)
3. Jabalpur (Focus on tribes of Mahakoshal region)
4. Bhopal (Houses specific socio-cultural research departments)
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-4, R-3, S-2

80. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The publication of magazines in tribal dialects by state institutions plays a vital role in cultural preservation.
Reason (R): Documenting oral traditions in print form prevents the permanent loss of indigenous knowledge systems amidst rapid modernization.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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81. Audio and video archival projects on tribal performing arts in Madhya Pradesh are most urgently required for which of the following reasons?
(A) To dub the performances into various foreign languages
(B) To train AI systems to replace tribal performers
(C) To capture nuances from aging traditional practitioners.
(D) To use the footage exclusively for political campaigns

82. Identify the odd one out among the cultural preservation activities of the Adivasi Lok Kala Parishad.
(A) Sponsoring the archaeological excavation of Harappan sites
(B) Documenting the oral epics of the Gond tribe
(C) Patronizing the Pithora painters of the Bhil tribe
(D) Organizing workshops on traditional terracotta craftsmanship

83. The National Tribal Dance Festival often sees prominent participation from Madhya Pradesh. Which dance form from the Baiga tribe is frequently showcased at such national platforms?
(A) Bharatanatyam
(B) Kathak
(C) Odissi
(D) Pardhoni

117. The concept of "Prior Informed Consent" (PIC) in tribal research implies that:
(A) The government must be informed after publication
(B) Researchers must pay a tax to the local police
(C) Members must sign away all property rights
(D) Informing communities about research purpose and impact.

118. Match the organizations in List I with their associated key publications/initiatives in List II:
List I: (Organization)
P. TRIFED
Q. MP Minor Forest Produce Federation
R. Eklavya Foundation
S. Tribal Research Institute
List II: (Initiative)
1. Chakmak
2. Tribes India retail network
3. Ethnographic Monographs
4. Vindhya Herbals
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

119. Collaboration between the Tribal Research Institute (TRI) MP and universities like IGNTU primarily facilitates which academic outcome?
(A) Joint field research and data integration.
(B) The commercial privatization of university campuses
(C) The abolition of standard university exams
(D) Mandatory military conscription of researchers

120. Identify the incorrect statement regarding the online resources of tribal institutes in Madhya Pradesh.
(A) Online portals frequently function as real-time trading platforms for illegal wildlife products.
(B) Many ethnographic monographs are being digitized for open-access research.
(C) Institutes use online platforms to showcase high-resolution images of tribal artifacts.
(D) E-commerce integration allows traditional artisans to sell their crafts globally.

121. Which of the following crafts is not traditionally associated with the tribal groups of Madhya Pradesh and is therefore an odd one out in state tribal craft documentation?
(A) Blue Pottery
(B) Dhokra (Bell metal casting)
(C) Pithora painting
(D) Bamboo basketry

122. Which museum in Madhya Pradesh has dedicated galleries representing the cultural aesthetics, myths, and daily life specifically modeled on the concept of 'Jan-Jivan' (community life) of six major tribes?
(A) Maharaja Chhatrasal Museum
(B) Central Museum, Indore
(C) Gujari Mahal Archaeological Museum
(D) Madhya Pradesh State Tribal Museum, Bhopal

123. Which institution in Bhopal houses a dedicated ethnographic museum used for research and training, which is distinct from the Indira Gandhi Rashtriya Manav Sangrahalaya?
(A) Bharat Bhavan arts and literature complex
(B) State Museum located on Shamla Hills
(C) Regional Science Centre for technical education
(D) Tribal Research Institute (TRI) Bhopal

124. Which of the following sequences best represents the standard procedure for an international university seeking to conduct collaborative tribal field research in Madhya Pradesh?
(A) Field Research → Publication → Seeking ethical clearance from TRI/Govt → Partnering with local University
(B) Partnering with local University/Institute → Seeking ethical clearance and Govt permits → Conducting Field Research → Joint Publication
(C) Publication → Field Research → Partnering with local University → Seeking Govt permits
(D) Seeking Govt permits → Joint Publication → Field Research → Partnering with local University

125. The "Gudna" (traditional tattooing) art of the Baiga tribe has been extensively documented by

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(C) PM KISAN
(D) Support to TRIs (Institutional Support Scheme)

93. Through which famous state-run emporium chain does the Handicraft Board of MP market the documented and produced tribal crafts like Bagh prints and Bell metal art?
(A) Khadi India
(B) Tribes India
(C) Mrignayanee
(D) Biswa Bangla

94. Consider the following statements regarding ethical challenges in tribal documentation:
I. Researchers must ensure Prior Informed Consent (PIC) before documenting rituals.
II. There is a risk of commercial exploitation of indigenous medicinal knowledge (biopiracy).
III. Cultural artifacts must not be forcefully alienated from the community.
IV. Documentation must accurately reflect the community's perspective, avoiding colonial biases.
V. Researchers have the absolute right to copyright and sell tribal folklore without community sharing.
Which of the above statement(s) represents valid ethical principles?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III, IV and V

95. The Ministry of Tribal Affairs, Government of India, launched a digital repository to document tribal culture, folklore, and research globally. What is the common name of this portal?
(A) Incredible India official travel and tourism site
(B) E-Tribes India / Tribal Digital Document Repository
(C) Digital India Land Record and title database
(D) Swachh Vidyalaya Portal for school infrastructure

96. To protect traditional tribal medicinal knowledge from international biopiracy, Indian institutions document and submit this data to which national database?
(A) National Film Archives of India digital library
(B) Traditional Knowledge Digital Library (TKDL)
(C) Central Bureau of Investigation Database system
(D) NITI Aayog Financial Portal for state funding

97. Which specific tribal art form, traditionally painted on walls to appease deities, has been extensively video-documented by state agencies to preserve its ritualistic creation process?
(A) Warli
(B) Madhubani
(C) Phad
(D) Pithora

98. In the context of funding, under which constitutional provision does the Ministry of Tribal Affairs primarily provide Special Central Assistance to states like MP for tribal research and welfare?
(A) Article 275(1)
(B) Article 370
(C) Article 356
(D) Article 32

99. International research collaborations concerning MP's tribal heritage are most heavily focused on which comparative study area?
(A) Global stock market trends and financial markets
(B) Indigenous Knowledge Systems and ethnomedicine studies.
(C) Urban traffic management systems and road safety
(D) Deep-sea oceanography and marine life research

100. NGOs like PRADAN (Professional Assistance for Development Action) and others working in the tribal belts of MP primarily contribute to documentation by:
(A) Enforcing urban civil codes on tribal communities
(B) Publishing weekly fictional and creative magazines
(C) Gathering socio-economic data and intervention models.
(D) Managing the state's archaeological

84. Barkatullah University in Bhopal contributes to tribal studies primarily through which of its academic wings?
(A) Department of Aerospace Engineering and Aviation
(B) Department of Marine Biology and Ocean Sciences
(C) Department of Sociology and Social Work research.
(D) Department of Foreign Trade and Global Commerce

85. Which of the following is NOT a typical feature of tribal research journals published from Madhya Pradesh?
(A) Peer-reviewed anthropological and ethnographic case studies
(B) Transcriptions of indigenous oral myths and folklore
(C) Detailed blueprints of classified national military sites
(D) Evaluations of tribal health and nutrition welfare schemes

86. If a researcher wants to study the traditional theatrical forms of Madhya Pradesh, such as Maach and tribal dance-dramas, which institution's archives would provide the most comprehensive audio-visual documentation?
(A) MP Tribal Finance and Development Corporation records
(B) Adivasi Lok Kala Parishad archives and documentation.
(C) Eklavya Foundation rural education project materials
(D) Van Dhan Vikas Kendra primary forest produce logs

87. Which academic institution focuses heavily on the historical legacy and regional culture of Shankar Shah and Raghunath Shah, prominent Gond martyrs?
(A) Jiwaji University, Gwalior
(B) Rani Durgavati University, Jabalpur
(C) Vikram University, Ujjain
(D) Barkatullah University, Bhopal

88. Match the festivals/events in List I with their nature/focus in List II:
List I: (Festival)
P. Bhagoria Mahotsav
Q. Lokrang
R. Aadi Mahotsav
S. Madai
List II: (Nature)
1. National tribal commerce and craft exhibition
2. Traditional socio-cultural gathering of Bhils
3. Traditional tribal fair in Gondwana region
4. Multi-day cultural festival showcasing folk arts in Bhopal
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

89. The Indira Gandhi National Tribal University (IGNTU), a premier academic institution for tribal studies, is situated in which location of Madhya Pradesh?
(A) Pachmarhi
(B) Amarkantak
(C) Chitrakoot
(D) Mandu

90. The quarterly journal 'Chaumasa' is distinguished in Madhya Pradesh for its focus on what specific subject matter?
(A) Folk arts, tribal culture, and indigenous literature.
(B) Industrial taxation laws and state commercial policies
(C) Wildlife conservation strategies for various tiger reserves
(D) Urban real estate development and modern architecture

91. The MP Minor Forest Produce Federation runs a retail network and publishes awareness brochures regarding processed herbal products under which brand name?
(A) Mrignayanee
(B) Vindhya Herbals
(C) Patanjali
(D) Himalaya

92. Which scheme of the Ministry of Tribal Affairs provides core financial support to Tribal Research Institutes (TRIs) in states like Madhya Pradesh for infrastructure and research projects?
(A) Pradhan Mantri Gram Sadak Yojana
(B) Ayushman Bharat

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109. Arrange the following institutions significant to tribal culture and research in Madhya Pradesh in the correct chronological order of their establishment:
I. Tribal Research and Development Institute
II. Indira Gandhi Rashtriya Manav Sangrahalaya (shifted to Bhopal)
III. Adivasi Lok Kala Parishad
IV. Indira Gandhi National Tribal University (IGNTU)
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) III, II, IV, I

110. Which of the following represents the correct sequence of steps involved in the formal procurement and processing of Minor Forest Produce under state schemes?
(A) Primary Processing at VDVK → Harvesting by Tribals → Procurement by State Agency → Sale at Retail Outlet
(B) Harvesting by Tribals → Procurement at Haat Bazar by State Agency → Primary Processing → Marketing and Sale
(C) Marketing and Sale → Harvesting by Tribals → Primary Processing → Procurement by State Agency
(D) Procurement by State Agency → Marketing and Sale → Harvesting by Tribals → Primary Processing

111. The integration of tribal history and heroes (like Tantya Bhil, Birsa Munda, and Rani Durgavati) into the state school curriculum serves which future objective?
(A) Promoting historical amnesia and local ignorance
(B) Discouraging tribal students from higher education
(C) Replacing all modern science subjects with history
(D) Building inclusive narratives of the freedom struggle.

112. In the context of tribal cooperative federations in MP, what is the primary role of the MP State Minor Forest Produce (Trade & Development) Co-operative Federation?
(A) To eliminate cooperative structures and privatize forests
(B) Safeguarding gatherers through fair procurement and trade.
(C) To strictly export raw timber to international markets
(D) To manage the state's coal and copper mining operations

113. What is a major advantage of the digital archives and online resources being developed for MP tribal heritage?
(A) Artifacts are destroyed to save storage space
(B) They restrict the viewing of art to officials
(C) Democratizing access for researchers and future generations.
(D) They automatically translate all tribal languages to English

114. Which international organization frequently collaborates with Indian institutions to protect the 'Intangible Cultural Heritage' of indigenous communities, including those in Madhya Pradesh?
(A) World Trade Organization (WTO)
(B) UNESCO
(C) International Monetary Fund (IMF)
(D) NATO

115. Grants provided to tribal research institutes in MP are strictly utilized for which of the following activities?
(A) Organizing partisan and ideological political rallies
(B) Subsidizing urban luxury housing and development
(C) Baseline surveys, ethnographic studies, and capacity building.
(D) Purchasing foreign military equipment and supplies

116. The documentation of the Bagh print, deeply associated with the tribal artisans of the Dhar district, has helped secure which significant recognition for the craft?
(A) UNESCO World Heritage Site status and protection
(B) Nobel Prize in Literature for textile history
(C) Bharat Ratna for artistic and cultural excellence
(D) Geographical Indication (GI) Tag

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opportunities reduces the forced economic out-migration of tribal populations to urban centers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

51. The Adivasi Lok Kala Parishad was established by the Government of Madhya Pradesh in which year to promote and preserve tribal arts?
(A) 1954
(B) 1965
(C) 1980
(D) 2005

52. Which of the following artifacts is a hallmark of the Bastar tribal culture and is extensively documented in MP's tribal heritage studies due to historical state linkages?
(A) Chanderi silk sarees and traditional textiles
(B) Hand-polished marble stone carvings from Bhedaghat
(C) Blue pottery utilizing specialized cobalt glazes
(D) Dhokra metal and wrought iron figures

53. Identify the incorrect statement regarding the district-level tribal heritage centers in Madhya Pradesh.
(A) They act as community hubs for organizing folk art workshops.
(B) They help in identifying local artisans for state assistance.
(C) They issue binding legal judgments on land disputes.
(D) They serve as repositories for localized agricultural tools.

54. A typical Van Dhan Vikas Kendra is constituted by bringing together roughly how many tribal gatherers through Self-Help Groups?
(A) 10 to 15
(B) 50 to 100
(C) 300 (usually 15 SHGs of 20 members each)
(D) 1000 to 5000

55. Which of the following areas is NOT typically funded by the self-employment schemes of the MP Tribal Finance and Development Corporation?
(A) Establishing large-scale multinational industrial complexes
(B) Establishing small-scale dairy and poultry farms
(C) Purchasing commercial transport vehicles for logistics
(D) Initiating bamboo and cane craft micro-enterprises

56. Although Bastar is currently in Chhattisgarh, why is the Bastar Tribal Museum and its cultural heritage highly relevant to the study of Madhya Pradesh tribes?
(A) Shared cultural history and overlap in tribal traditions
(B) The museum was relocated to Bhopal after reorganization
(C) Bastar is the official headquarters of the State Corporation
(D) All Bhil populations in the state migrated from the region

57. Which renowned children's science magazine is published by the Eklavya Foundation, aiding scientific temper in rural and tribal regions of MP?
(A) Chakmak
(B) Vanya
(C) Chaumasa
(D) Kurukshetra

58. Match the districts/regions in List I with their associated tribal prominence in List II:
List I: (District/Region)
P. Jhabua/Alirajpur
Q. Mandla/Dindori
R. Sheopur
S. Patalkot (Chhindwara)
List II: (Cultural Prominence)
1. Sahariya tribe heritage
2. Bhariya tribe isolation and ethnography
3. Baiga and Gond traditional medicine and art
4. Bhil culture and Pithora paintings
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-1, R-3, S-2
(D) P-1, Q-2, R-4, S-3

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which state institution to preserve its symbolic meanings?
(A) MP State Electricity Board
(B) MP Road Development Corporation
(C) State Bank of India
(D) Adivasi Lok Kala Parishad

126. The documentation of the 'Tantya Bhil' narrative by state cultural departments serves as an example of preserving:
(A) Modern architectural blueprints and city maps
(B) Ancient maritime trade routes and naval histories
(C) Corporate financial histories and industry logs
(D) Subaltern history and resistance to colonial rule.

127. The term "intangible cultural heritage" frequently used by MP's cultural departments refers to which of the following?
(A) Physical stone sculptures and various artifacts
(B) Abandoned historical forts and heritage sites
(C) Oral traditions, performing arts, and social rituals.
(D) Modern concrete government buildings and offices

128. The Sanjeevani Ayurveda outlets in Madhya Pradesh are a direct initiative of which organization to market tribal herbal products?
(A) MP State Minor Forest Produce Cooperative Federation
(B) Adivasi Lok Kala Parishad
(C) Medical Council of India
(D) Department of Higher Education

129. If a tribal artisan in Jhabua wants to process locally gathered forest honey and sell it in premium urban markets, which institutional network should they optimally join?
(A) The local Adivasi Lok Kala Parishad branch office
(B) Regional Archaeological Survey of India office
(C) The Eklavya Foundation rural education branch
(D) A Van Dhan Vikas Kendra under the MFP Federation.

130. How does the MP Tribal Finance and Development Corporation source its authorized share capital?
(A) Entirely through foreign direct investment sources
(B) Joint contribution by State and Central Governments.
(C) Through mandatory tax collections from farmers
(D) Exclusively from the World Bank and IMF loans

131. Match the organizations/programs in List I with their administrative nature in List II:
List I: (Organization)
P. TRIFED
Q. TRI Bhopal
R. District Heritage Center
S. Van Dhan Vikas Kendra
List II: (Administrative Level)
1. Grassroots processing unit
2. National level cooperative apex body
3. District level cultural preservation
4. State level research nodal agency
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-4, R-3, S-2

132. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The adoption of digital archiving ensures that fragile tribal artifacts are preserved indefinitely.
Reason (R): Digital 3D modeling and high-resolution scanning capture physical attributes without exposing the actual artifacts to environmental degradation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

133. The documentation of the 'Laru Kaj' festival, primarily involving the sacrifice of a pig, is

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ensures that financial constraints do not prevent talented tribal students from accessing higher education. This focus complements state-run schools and scholarships.

44. (D) ST category individuals below specified income limits.
To receive financial assistance from the MP Tribal Finance and Development Corporation, individuals must belong to the Scheduled Tribe category. Additionally, they must meet specific income criteria, typically being below the poverty line or within specified low-income limits. These eligibility rules ensure that the corporation's resources are targeted towards the most economically disadvantaged members of the tribal community.

45. (C) Activity-based learning connected to local environments.
The Eklavya Foundation is widely recognized for its activity-based learning approach. This pedagogical method encourages students to learn through exploration and practical experiments rather than rote memorization. The foundation's curriculum is often designed to connect scientific concepts with the local environment of the students. This makes education more relevant and engaging for children in rural and tribal areas.

46. (B) A renowned Gond freedom fighter who actively participated in the Indian independence movement
Shri Badal Bhoi was a prominent Gond revolutionary and freedom fighter from the Chhindwara region. He played an active role in the Indian independence movement, particularly during the forest satyagrahas. The state tribal museum in Chhindwara was renamed in his honor to commemorate his contributions. His legacy represents the historical resistance of tribal communities against colonial rule and oppression.

47. (B) Grading and packaging processed Chironji for retail sale.
Value addition involves processing raw materials to increase their market value. At a Van Dhan Vikas Kendra, this might involve taking raw forest products like Chironji and then grading, cleaning, and packaging them for retail sale. This allows tribal gatherers to sell a finished product instead of raw materials at low prices, ensuring they receive a larger share of the profit.

48. (B) Preserving localized micro-cultural variations and awareness
District-level tribal heritage centers are established to preserve the specific cultural nuances of tribes residing in that particular area. While state-level museums provide a broad overview, these local centers focus on micro-cultural variations in language, tools, and traditions. They also serve to raise awareness among the local population and provide a platform for regional artisans to display their work.

49. (A) P-3, Q-1, R-2, S-4
Various institutions and schemes address different needs of tribal communities. The Margin Money Scheme provides capital to entrepreneurs. Van Dhan Vikas Kendras focus on processing minor forest produce. Education loan schemes assist students in professional studies. The Adivasi Lok Kala Parishad supports performing artists and folk groups. Together, these initiatives create a comprehensive support system for economic, educational, and cultural development.

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50. (A) Both A and R are true and R is the correct explanation of A.
The MP Tribal Finance and Development Corporation targets tribal youth with micro-credit and self-employment loans to foster local entrepreneurship. By creating sustainable livelihood opportunities within their own regions, these economic interventions directly address the root causes of distress migration. When youth can find profitable work locally, they are less likely to migrate to urban centers in search of manual labor.

51. (C) 1980
The Adivasi Lok Kala Parishad was established in 1980 by the Government of Madhya Pradesh. Its creation was a significant step toward institutionalizing the preservation and promotion of tribal and folk arts. The parishad works to document traditional art forms, organize festivals, and provide a platform for tribal artists to showcase their talents to a wider audience across the country.

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141. Consider the following statements regarding the integration of geographical information systems (GIS) with tribal research by institutes in MP:
I. It is used for tracking the migration patterns of urban wildlife.
II. It maps the spatial distribution of tribal populations.
III. It monitors forest resource utilization.
IV. It identifies socio-economic vulnerabilities.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I, III and IV
(D) I, II and IV

142. The Adivasi Lok Kala Parishad's initiative "Viraasat" focuses on what specific domain?
(A) Constructing new urban highways and toll roads
(B) Providing free smartphones to various farmers
(C) Auditing the accounts of multinational corporations
(D) Workshops and exhibitions for tribal painters.

143. Which of the following is considered the most appropriate method to ensure the sustainability of tribal research institutes in MP?
(A) Relying entirely on ad-hoc foreign donations
(B) Privatizing institutes into commercial companies
(C) Securing funding and fostering university linkages.
(D) Dissolving institutes and transferring duties to police

144. Which of the following is a primary objective of the "Aadi Mahotsav" organized at national and state levels?
(A) Celebrating tribal craft, culture, and commerce.
(B) Promoting the exclusive use of modern textiles
(C) Showcasing the latest heavy machinery for coal
(D) Conducting national level sports for urban schools

145. Which state university has established the "Janjatiya Swarajya Peeth" to study traditional tribal self-governance?
(A) Makhanlal Chaturvedi National University of Journalism
(B) Dr. Hari Singh Gour University
(C) Devi Ahilya Vishwavidyalaya
(D) Barkatullah University

146. The traditional Gondi dictionary developed by researchers in MP serves as a tool for:
(A) Converting all tribal names to standard Hindi
(B) Aiding bilingual education and standardizing grammar.
(C) Developing a secret cryptographic language system
(D) Eliminating local dialect variations entirely

147. A critical role of the MP Tribal Finance and Development Corporation is the implementation of the 'Adivasi Mahila Sashaktikaran Yojana'. This scheme focuses on:
(A) Concessional financial aid for tribal women entrepreneurs.
(B) Banning women from participating in agricultural work
(C) Mandating tribal women to migrate to foreign countries
(D) Eliminating traditional tribal self-help organizations

148. A core challenge for institutes researching tribal customary laws is balancing these traditions with:
(A) Constitutional provisions and statutory national laws.
(B) International maritime law and shipping regulations
(C) Corporate taxation codes and industrial standards
(D) Extraterrestrial space treaties and lunar policies

149. The ethnographic research published by TRI MP heavily aids the state government in determining the parameters for which administrative classification?
(A) Demarcating international borders and zones
(B) Allocating radio frequencies for state

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air exhibitions, recreating various traditional habitats and sacred groves.

9. (B) Using traditional artisans and authentic indigenous materials
The Tribal Habitat exhibition at the Indira Gandhi Rashtriya Manav Sangrahalaya emphasizes authenticity in its displays. Traditional dwellings are constructed using indigenous materials like mud, bamboo, and thatch. Most importantly, these structures are built by actual tribal artisans invited from various regions. This ensures that the architectural nuances and cultural significance of the houses are accurately represented and preserved.

10. (C) Ethnographic monographs
Ethnographic monographs are the primary format used by research institutes to document detailed socio-economic and cultural profiles of specific tribes. These comprehensive publications cover aspects such as kinship, religion, economy, and language. They serve as essential reference materials for anthropologists and government officials. Unlike daily newspapers or fictional novels, these monographs provide deep, academic insights into the tribal way of life.

11. (A) P-2, Q-1, R-3, S-4
Tribal art in Madhya Pradesh is highly diverse and serves both ritualistic and decorative purposes. The Gond community is well-known for Digna and Bhittichitra wall art, while the Bhils are famous for Pithora paintings. Baigas use wood and bamboo for traditional ornaments, and the Sahariyas are noted for their deep knowledge of medicinal herbs and the associated oral folklore.

12. (A) I and II only
The Tribal Research Institute in Madhya Pradesh conducts vital research to support marginalized communities. This includes creating detailed ethnographic profiles of Particularly Vulnerable Tribal Groups to guide targeted welfare. The institute also studies the socio-economic effects of displacement caused by large-scale projects. However, regulating private school curricula is an administrative function of the school education department, not the research institute.

13. (A) Painted rock shelters displaying prehistoric art
The campus of the Indira Gandhi Rashtriya Manav Sangrahalaya in Bhopal is unique because it integrates natural prehistoric elements. It contains authentic painted rock shelters that date back thousands of years. These shelters display ancient rock art, providing a direct link between modern humans and their prehistoric ancestors. This integration makes it a significant site for both anthropology and archaeology.

14. (C) Anthropological and cultural history
The Indira Gandhi Rashtriya Manav Sangrahalaya is primarily an anthropological museum. It focuses on the story of mankind across time and space, highlighting cultural diversity and human evolution. The museum exhibits traditional technologies, house types, and intangible heritage rather than just ancient coins or industrial machinery. Its academic discipline emphasizes the social and cultural history of various communities, especially indigenous groups.

15. (D) Khajuraho
Adivart is a specialized museum located in Khajuraho that focuses on the folk and tribal arts of Madhya Pradesh. It showcases the rich artistic traditions of various tribes, including their paintings, sculptures, and crafts. Khajuraho, being a world heritage site, provides a significant platform for global visitors to appreciate the state's tribal heritage alongside the famous classical temple architecture.

16. (A) Conducting ethnographic research and evaluating development schemes
The primary mandate of the Tribal Research Institute in Bhopal revolves around academic and policy-oriented research. It conducts ethnographic studies to document the lives of various tribes and evaluates the effectiveness of government development schemes. These activities provide the necessary data for improving tribal welfare. The institute does not involve itself in commercial banking, budget formulation, or industrial permits.

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ANSWERS

1. (D) Systematic evaluations leading to data-driven policy adjustments.
Tribal Research Institutes function as think tanks for tribal development. They conduct ethnographic studies and evaluate government schemes to ensure effective implementation. Systematic assessments provide empirical data that helps policymakers adjust existing strategies to better serve indigenous communities. This scientific approach ensures that welfare programs remain relevant and address the specific socio-economic needs of diverse tribal groups.

2. (C) Traditional beliefs, sacred rituals, and folklore
The mythological trail at the Indira Gandhi Rashtriya Manav Sangrahalaya serves as an open-air exhibition focused on intangible heritage. It features various shrines and sacred spaces created by different communities across India. These displays represent the profound spiritual connection between humans and nature. Visitors gain insights into diverse traditional beliefs, folklore, and ritualistic practices that define indigenous cultures.

3. (C) Direct recruitment and deployment of civil servants in tribal districts
The Tribal Research Institute in Bhopal is primarily an academic and evaluative body focused on research and training. Its official scope includes documenting tribal dialects, evaluating educational institutions like ashram schools, and providing specialized training to government personnel. Administrative tasks such as the direct recruitment and deployment of civil servants are handled by the state public service commissions.

4. (C) III only
The Open Air Museum concept at the Indira Gandhi Rashtriya Manav Sangrahalaya prioritizes the presentation of cultural heritage in natural settings. It moves away from indoor cabinets to emphasize the link between people and their physical habitats. Crucially, the museum actively involves indigenous communities in building and maintaining exhibits. Excluding community participation would contradict the museum's core philosophy of authenticity.

5. (B) They serve as the official gazette for commercial tax rates in tribal districts.
Publications from the Tribal Research Institute MP focus on ethnographic, socio-economic, and cultural documentation. These works include studies on traditional medicine, oral histories, origin myths, and customary laws of groups like the Gond and Bhil. They act as scholarly resources for researchers and policymakers. Official gazettes for commercial tax rates are issued by the state finance or revenue departments.

6. (B) Connecting artifacts to their community and geographic origins
Establishing regional tribal museums allows for a more contextual representation of indigenous heritage. It ensures that artifacts remain geographically and culturally linked to their original communities. This decentralization helps in preserving micro-cultural variations that might be lost in a centralized setting. Furthermore, it encourages local community participation and fosters a sense of pride and ownership among the tribal groups.

7. (B) Chhindwara
The Tribal Research and Development Institute of Madhya Pradesh was initially established in Chhindwara in 1954. It was later moved to Bhopal in 1965 to facilitate better coordination with the state administration. The institute serves as a premier body for ethnographic research and evaluation of tribal development policies. Chhindwara's historical significance as a tribal-dominated area made it the original choice.

8. (B) Vindhyachal ranges near Shamla Hills
The Indira Gandhi Rashtriya Manav Sangrahalaya is spread over a vast area of approximately two hundred acres in Bhopal. It is situated on the Shamla Hills, which is part of the Vindhyachal ranges overlooking the Upper Lake. This geographical setting provides a natural landscape that is ideal for the museum's open-

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crucial for ethnographic studies of which tribe in MP?
(A) Gond
(B) Bhil
(C) Sahariya
(D) Kol

134. What is the main objective of establishing 'Shilpgrams' or artisan villages by the culture and handicraft boards in MP?
(A) To exile artisans from urban and metropolitan areas
(B) To convert tribal lands into heavy industrial zones
(C) Dedicated infrastructure for artisans to work and sell.
(D) To train tribal youth exclusively for software jobs

135. What is the fundamental difference in the exhibition style between a traditional archaeological museum and the Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS)?
(A) Traditional museums display living humans and people
(B) Traditional museums only allow foreign travel tourists
(C) Focus on context, living traditions, and heritage.
(D) Traditional museums are always found outdoors

136. Which state-level body is primarily responsible for organizing the 'Bhagoria Utsav' as a recognized cultural tourism event, while ensuring the preservation of its tribal essence?
(A) State Tourism Development and Culture Departments.
(B) MP State Mining Corporation for regional development
(C) MP State Election Commission for local logistics
(D) MP Board of Secondary Education for rural outreach

137. In the context of MP tribal literature, the term "Bhili-Hindi Kosh" refers to:
(A) A traditional Bhil weapon used in various hunts
(B) A bilingual dictionary to bridge linguistic gaps.
(C) A specific tribal festival celebrated in regions
(D) A financial grant given to various Bhil farmers

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138. What is the nature of the 'Mrignayanee' and 'Tribes India' showrooms in the context of tribal heritage?
(A) Chain of primary health centers for rural areas
(B) Network selling authenticated tribal arts and crafts.
(C) A judicial tribunal for forest land disputes
(D) A wildlife safari booking agency for state parks

139. Match the tribal cultural identifiers in List I with their descriptions in List II:
List I: (Identifier)
P. Digna
Q. Pithora
R. Gudna
S. Baiga Chak
List II: (Description)
1. Traditional tattooing
2. Traditional ritual wall painting of Bhils
3. Decorative geometric wall art of Gonds
4. Reserved forest area/core habitat of the Baiga tribe
(A) P-3, Q-2, R-1, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-4, R-3, S-2

140. Consider the following statements about future directions for tribal documentation:
I. Utilizing Artificial Intelligence for real-time translation of tribal dialects.
II. Encouraging tribal youth to become documentarians of their own culture.
III. Creating immersive Virtual Reality (VR) tours of tribal museums.
IV. Expanding Geographical Indication (GI) tags for tribal produce.
V. Stopping all state funding for tribal research.
Which of the above statement(s) represents positive future directions?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, IV and V

17. (A) Demonstrate community biodiversity practices and spiritual beliefs
The Sacred Grove exhibition at the Indira Gandhi Rashtriya Manav Sangrahalaya showcases traditional conservation practices. Sacred groves are patches of forest dedicated to local deities where extraction is prohibited. These displays illustrate the spiritual and ecological relationship between indigenous communities and biodiversity. The exhibition emphasizes how traditional beliefs contribute to the protection of native flora and the maintenance of ecological balance.

18. (A) Tribal Affairs Department
The Tribal Research Institute in Madhya Pradesh is an integral part of the state's administrative machinery for tribal welfare. It functions under the direct administrative control of the Tribal Affairs Department. This alignment ensures that the institute's research and evaluations directly inform the department's policies and programs. It provides technical expertise and data essential for the socio-economic development of tribes.

19. (A) P-3, Q-4, R-2, S-1
The Indira Gandhi Rashtriya Manav Sangrahalaya features several distinct exhibition areas. Tribal Habitat showcases traditional architecture from various indigenous groups. Sacred Grove focuses on the spiritual conservation of forests. Coastal Village displays the traditional dwellings of seafaring communities. Veethi Sankul is the indoor gallery complex housing diverse ethnographic artifacts. Together, these sections provide a comprehensive view of human cultural and ecological diversity.

20. (B) I, III and IV
The Indira Gandhi Rashtriya Manav Sangrahalaya is an autonomous organization under the Ministry of Culture, Government of India. Located on Shamla Hills in Bhopal, it is famous for its life-size traditional dwellings built by tribal artisans. Unlike traditional museums that might focus only on royalty, it emphasizes the heritage of all human communities. The museum highlights the diversity of mankind.

21. (C) Rani Durgavati Museum – Jabalpur
Regional museums in Madhya Pradesh are strategically located to preserve specific tribal legacies. The Rani Durgavati Museum in Jabalpur is a prominent institution that highlights the history and culture of the Gond Queen and the tribal heritage of the Mahakoshal region. Other museums, like the Badal Bhoi Museum, are located in Chhindwara, while the Adivart museum is in Khajuraho.

22. (B) Particularly Vulnerable Tribal Groups of Madhya Pradesh
The Tribal Research Institute MP prioritizes the study of Particularly Vulnerable Tribal Groups. These groups are characterized by declining or stagnant populations, low literacy levels, and pre-agricultural technology. In Madhya Pradesh, tribes like the Baiga, Bhariya, and Sahariya fall into this category. The institute conducts specialized ethnographic and socio-economic research to help the government formulate effective preservation and development strategies for them.

23. (D) Preparing dictionaries and guides to bridge communication gaps
Linguistic surveys and publications by the Tribal Research Institute MP aim to preserve indigenous languages. By preparing dictionaries and grammar guides, the institute helps bridge the communication gap between tribal communities and government officials. This documentation also supports bilingual education in tribal areas. The objective is to value and sustain local dialects as part of heritage rather than replacing or commercializing them.

24. (D) Showcasing living culture through authentic Bhil hut replicas
The open-air museum concept at the Indira Gandhi Rashtriya Manav Sangrahalaya focuses on recreating living cultures in their natural context. An authentic application of this is the construction of life-size replicas of traditional houses, such as a Bhil hut, using original materials. This allows visitors to experience the spatial and cultural environment of the community rather than viewing objects.

25. (B) Veethi Sankul
Veethi Sankul is the primary indoor museum building at the Indira Gandhi Rashtriya Manav Sangrahalaya in Bhopal. It contains several galleries that display ethnographic objects,

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traditional technologies, and artistic expressions from various Indian communities. The building itself is designed to reflect human creativity and cultural diversity. It serves as a complementary space to the museum's extensive open-air exhibitions and habitats.

26. (B) 1965
The Tribal Research and Development Institute was originally established in Chhindwara in 1954. To improve administrative coordination and accessibility, the institute was relocated to the state capital, Bhopal, in 1965. This move allowed the institute to work more closely with state-level departments and policy-making bodies. It continues to be the premier research organization for tribal studies in Madhya Pradesh.

27. (A) Bhopal
The Madhya Pradesh State Tribal Museum, which was inaugurated in 2013, is located in Bhopal. It is a modern, aesthetically designed museum that uses innovative displays to showcase the mythology, traditions, and lifestyles of the state's major tribes. The museum is distinct for its artistic approach, focusing on the tribal worldview and creative expressions rather than just displaying historical artifacts.

28. (A) P-2, Q-4, R-1, S-3
Different institutions in Madhya Pradesh serve specific roles in tribal welfare. The Tribal Research Institute focuses on ethnographic research and policy evaluation. The Adivasi Lok Kala Parishad works on preserving performing arts. The MP Tribal Finance Corporation provides economic loans and welfare assistance. The Eklavya Foundation is a non-governmental organization that specializes in educational innovation and pedagogy for rural and tribal areas.

29. (C) Recreating traditional habitats in a natural landscape setting
The fundamental concept of the open-air exhibitions at Bhopal's Indira Gandhi Rashtriya Manav Sangrahalaya is to recreate traditional habitats within a natural landscape. This approach allows for the display of cultural heritage in its proper ecological and social context. By moving away from indoor glass cases, the museum provides an immersive experience that highlights the dynamic relationship between communities and nature.

30. (D) New Delhi
The institution that eventually became the Indira Gandhi Rashtriya Manav Sangrahalaya was initially conceived at the national level. It was first established in New Delhi in the early 1970s before being moved to Bhopal in 1979. The move to Bhopal was motivated by the city's central location and its suitability for creating a large-scale, open-air anthropological museum campus.

31. (C) Kanjeevaram silk weaving
Tribal museums in central India, including Madhya Pradesh and the Bastar region, focus on local indigenous crafts. These typically include terracotta votive offerings, wooden memorial pillars, and bamboo basketry. Kanjeevaram silk weaving is a traditional craft from southern India and is not part of the indigenous tribal heritage of the central Indian forest belts documented in these regional museums.

32. (B) Self-Help Groups (SHGs)
Self-help groups are the cornerstone of grassroots economic empowerment for tribal women in Madhya Pradesh. The MP Tribal Finance Corporation utilizes these structures to provide credit and training for various self-employment schemes. SHGs allow women to pool resources, access institutional loans, and start small-scale enterprises. This collective approach is more effective than traditional trade unions or commercial chambers of commerce.

33. (B) Gond, Baiga, Bhariya, and Korku
The Shri Badal Bhoi State Tribal Museum in Chhindwara is a major repository of information on the tribes of the region. Its collections specifically highlight the culture, artifacts, and daily lives of the Gond, Baiga, Bhariya, and Korku communities. These tribes have a significant presence in the surrounding Satpura and Mahakoshal areas. The museum documents their traditional housing, attire, and rituals.

34. (B) I, II and IV
The Eklavya Foundation is a prominent NGO in Bhopal dedicated to educational reform. It develops innovative pedagogy for science and social studies in rural and tribal schools. The

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foundation publishes high-quality children's literature and resource materials for teachers. It collaborates with government agencies to improve the quality of education. It is not a financial institution and does not provide banking services.

35. (C) 1994
The Madhya Pradesh Adivasi Vitta Evam Vikas Nigam, also known as the MP Tribal Finance and Development Corporation, was established in 1994. Its primary goal is the economic upliftment of Scheduled Tribes in the state. The corporation provides various financial services, including loans for self-employment and professional education, acting as a channel for both state and central government funds.

36. (A) Sandarbh
Sandarbh is a bi-monthly magazine published by the Eklavya Foundation that serves as a vital resource for teachers and educators. It provides deep insights into various academic subjects, encouraging a scientific and critical approach to teaching. While 'Chakmak' is aimed at children, 'Sandarbh' focuses on empowering educators in rural and tribal regions with knowledge and innovative teaching-learning materials.

37. (A) Chhindwara
The Shri Badal Bhoi State Tribal Museum is located in Chhindwara district. Established in 1954, it is one of the oldest and most significant tribal museums in India. It was later renamed in honor of the tribal freedom fighter Badal Bhoi. The museum houses an extensive collection of artifacts representing the diverse heritage of the central Indian tribal communities.

38. (D) Bridging the gap between bank loans and contributions.
Under the Margin Money Loan Scheme, the MP Tribal Finance and Development Corporation helps tribal entrepreneurs who face difficulty in securing full project funding. "Margin money" is the portion of the project cost that the entrepreneur is usually expected to contribute. The corporation provides this amount as a soft loan, thereby bridging the gap between bank loans and the individual's contribution.

39. (D) Providing skill upgradation and value addition to MFP.
Van Dhan Vikas Kendras are established to improve the livelihoods of tribal gatherers. Their primary function is to provide skill upgradation and facilitate value addition to Minor Forest Produce. By processing raw materials into finished products locally, tribal communities can earn significantly higher incomes. These centers are part of a broader strategy to empower forest-dependent populations through cooperative marketing and modern technology.

40. (D) Jhabua
Jhabua is a tribal-dominated district in western Madhya Pradesh with a large Bhil and Bhilala population. It is a major center for the preservation of Pithora painting and the celebration of the Bhagoria festival. Heritage centers in this region focus on documenting these unique cultural expressions. The district is central to the identity and heritage of these specific tribes.

41. (A) P-3, Q-1, R-2, S-4
Tribal dances in Madhya Pradesh are often tied to specific communities and occasions. The Karma dance is a traditional harvest dance performed by Gond and Baiga communities. Bhagoria is the famous festival dance of the Bhils. Saila is another dance common among Baigas, while Pardhoni is a specific marriage dance performed by the Baiga tribe to welcome the wedding procession.

42. (B) I, II and IV
The cultural ties between the Bastar region and Madhya Pradesh are deep and historical. Both regions share prominent crafts like Dhokra metal casting and have significant Gond populations. Anthropologists often study the Mahakoshal-Bastar belt as a contiguous cultural zone. However, the Bhagoria festival is unique to the Bhil tribes of western Madhya Pradesh and is not a primary festival in Bastar.

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43. (B) Facilitating education loans at concessional interest rates.
The MP Tribal Finance Corporation supports the education of tribal youth by facilitating concessional loans. These loans are specifically designed for students pursuing professional and technical courses where costs may be high. By lowering the interest burden, the corporation

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(C) Identifying communities as ST or PVTG groups.

(D) Determining the layout of urban smart cities

150. Identify the incorrect pair regarding tribal research and cultural bodies.

(A) IGRMS – Nodal Ministry is Ministry of Culture

(B) TRIFED – Nodal Ministry is Ministry of Textiles

(C) TRI MP – Nodal Department is Tribal Affairs Department

(D) Eklavya Foundation – Non-Governmental Organization

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52. (D) Dhokra metal and wrought iron figures
Dhokra metal casting, which uses the lost-wax technique, and wrought iron crafts are hallmarks of the tribal culture in Bastar. Although Bastar is now in Chhattisgarh, these crafts are central to the shared heritage of the larger central Indian tribal belt. MP's tribal heritage studies often document these forms due to the historical and cultural links between the two regions.

53. (C) They issue binding legal judgments on land disputes.
District-level tribal heritage centers function as cultural and community repositories. They organize workshops, identify local artisans for support, and preserve traditional agricultural tools and artifacts. However, they are cultural and research institutions, not judicial bodies. They do not have the legal authority to issue binding judgments on land disputes or other legal matters, which are handled by the judiciary.

54. (C) 300 (usually 15 SHGs of 20 members each)
A Van Dhan Vikas Kendra is typically formed by organizing around 300 tribal gatherers into a cooperative structure. This is usually achieved by bringing together 15 Self-Help Groups, each consisting of approximately 20 members. This scale allows for efficient resource pooling, training, and the establishment of primary processing facilities, making the value-addition process economically viable for the local community.

55. (A) Establishing large-scale multinational industrial complexes
The self-employment schemes of the MP Tribal Finance and Development Corporation are designed for small-scale and micro-enterprises. This includes dairy farming, poultry, commercial transport, and traditional crafts like bamboo work. These schemes aim to empower individual tribal entrepreneurs and local cooperatives. Funding large-scale multinational industrial complexes is outside the scope of these targeted welfare and development programs for tribal populations.

56. (A) Shared cultural history and overlap in tribal traditions
The study of Bastar's tribal heritage remains highly relevant to Madhya Pradesh because of the deep historical and cultural overlaps between the regions. Before the reorganization of the state, Bastar was a part of Madhya Pradesh. The tribes in these areas share similar traditions, languages, and artistic forms, such as Gondi culture and Dhokra art, making them part of a contiguous belt.

57. (A) Chakmak
'Chakmak' is a renowned children's science magazine published by the Eklavya Foundation. It is designed to foster a scientific temper and curiosity among children in rural and tribal areas. Through stories, experiments, and interactive content, the magazine makes learning science engaging. It has played a significant role in educational outreach in Madhya Pradesh for several decades.

58. (A) P-4, Q-3, R-1, S-2
Different regions of Madhya Pradesh are centers for specific tribal cultures. Jhabua and Alirajpur are known for Bhil heritage and Pithora art. Mandla and Dindori are heartlands for Baiga and Gond traditions. Sheopur is prominent for the Sahariya tribe, while the Patalkot valley in Chhindwara is famous for the unique isolation and ethnography of the Bhariya community.

59. (C) Pradhan Mantri Van Dhan Yojana (PMVDY)
Van Dhan Vikas Kendras in Madhya Pradesh are part of the Pradhan Mantri Van Dhan Yojana. This national initiative, launched by the Central Government, aims to empower tribal populations by tapping into traditional knowledge and forest resources. The scheme focuses on the economic development of tribal gatherers through value addition, branding, and marketing of forest-based products across India.

60. (B) National Scheduled Tribes Finance and Development Corporation (NSTFDC)
The MP Tribal Finance and Development Corporation serves as the state-level channeling agency for the National Scheduled Tribes Finance and Development Corporation. The NSTFDC is the apex national body that provides concessional financial assistance for the socio-economic development of Scheduled Tribes. The state corporation ensures that these national funds reach eligible tribal beneficiaries through various local schemes and programs.

grassroots units where the actual processing and value addition of forest produce occur.

132. (A) Both A and R are true and R is the correct explanation of A.
Digital archiving using 3D modeling and high-resolution scanning allows for the preservation of fragile artifacts without physical handling. These technologies capture every detail of an object, creating a precise digital copy. This ensures that the original artifact can be stored in a controlled environment to prevent environmental degradation, while the digital version remains available for researchers to study indefinitely.

133. (A) Gond
The 'Laru Kaj' festival is a major ritual celebrated by the Gond tribe, dedicated to the deity Narayan Deo. It involves specific traditional practices, including the sacrifice of a pig. Documenting such festivals is crucial for ethnographic studies as they provide deep insights into the religious beliefs, social cohesion, and ritualistic traditions that define the identity of the Gond community.

134. (C) Dedicated infrastructure for artisans to work and sell.
Shilpgrams are established to provide a dedicated environment where tribal artisans can both work on their crafts and sell them directly to the public. These artisan villages provide essential infrastructure and help in attracting tourists. By creating a centralized space for traditional craftsmanship, Shilpgrams support the economic sustainability of artisans while promoting the state's diverse cultural heritage.

135. (C) Focus on context, living traditions, and heritage.
The primary difference in exhibition style lies in the focus on living traditions. While traditional archaeological museums often display static objects from the past, the IGRMS emphasizes the context and continuity of heritage. It showcases traditional dwellings and technologies as part of a living culture, highlighting how these practices are still relevant to the communities that created them.

136. (A) State Tourism Development and Culture Departments.
The State Tourism Development and Culture Departments collaborate to organize the Bhagoria Utsav as a significant cultural event. Their goal is to promote it as a tourism highlight while carefully preserving its authentic tribal essence. By providing institutional support and infrastructure, they ensure the festival is celebrated on a large scale, bringing national attention to the traditions of the Bhil tribes.

137. (B) A bilingual dictionary to bridge linguistic gaps.
The "Bhili-Hindi Kosh" is a bilingual dictionary developed to bridge the linguistic gap between Bhili speakers and Hindi speakers. It is an essential tool for educators, government officials, and researchers working in Bhil-dominated areas. By standardizing vocabulary and providing translations, such dictionaries help in providing services more effectively and support the preservation of the Bhili language in a written format.

138. (B) Network selling authenticated tribal arts and crafts.
'Mrignayanee' and 'Tribes India' are specialized retail networks that sell authenticated tribal arts and crafts. These showrooms serve as vital links between rural artisans and urban consumers. By ensuring the authenticity of the products, they protect the heritage of tribal craftsmanship. These networks provide a sustainable source of income for thousands of tribal families across Madhya Pradesh and India.

139. (A) P-3, Q-2, R-1, S-4
Tribal culture in Madhya Pradesh is identified by various unique features. Digna is the geometric wall art of the Gonds. Pithora is the ritualistic wall painting of the Bhils. Gudna refers to the traditional tattooing practices found among several tribes. Baiga Chak is a specific area in the Dindori district that has been designated to protect the core habitat and culture of the Baiga tribe.

140. (A) I, II, III and IV
Future directions for tribal documentation include using modern technology like AI for translation and Virtual Reality for museum tours.

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indigenous communities such as the Gond and Baiga tribes, preserving their culture, traditions, and social practices through specialized research centers and programs.

70. (C) TRIFED
The Tribal Cooperative Marketing Development Federation of India is the central nodal agency responsible for the commercial promotion of tribal products. When artisans from Madhya Pradesh participate in national events like Aadi Mahotsav, TRIFED coordinates the marketing, sales, and branding of their crafts. This institutional support ensures that tribal products reach a wider market under the 'Tribes India' brand.

71. (A) P-3, Q-1, R-2, S-4
Different aspects of tribal heritage require specific documentation formats. Visual processes like Pithora painting are best captured through video documentaries. Folk songs are preserved via audio recordings. Customary laws, being complex social structures, are typically documented in textual monographs. Spatial features, such as traditional architecture, are showcased through scaled 3D models or authentic open-air replicas in museums.

72. (B) I, II, III and V
The Adivasi Lok Kala Parishad is deeply involved in documenting folk deities, rituals, and wall paintings like Bhittichitra. It maintains extensive audio-visual archives and organizes major festivals like Lokrang in Bhopal. These activities focus on cultural and artistic preservation. Financial matters, such as the pricing of forest produce, are handled by other specialized bodies like the Minor Forest Produce Federation.

73. (D) Bhili, Gondi, Korku, and Halbi
Vanya Prakashan focuses on producing materials in the primary tribal dialects of Madhya Pradesh, including Bhili, Gondi, Korku, and Halbi. By using these languages in literature, awareness campaigns, and community radio, the organization ensures that information is accessible to tribal populations in their mother tongues. This approach also plays a vital role in the preservation and promotion of these indigenous languages.

74. (C) Vanya Prakashan (under Tribal Affairs Department)
Vanya Prakashan, functioning under the Tribal Affairs Department, is responsible for publishing the journal 'Vanya'. This publication is dedicated to exploring the various dimensions of tribal life, culture, and development. It provides a forum for documenting indigenous traditions and discussing the socio-economic challenges faced by tribal communities in Madhya Pradesh, acting as a bridge between researchers and the public.

75. (D) State universities cannot share data with tribal institutes.
The academic study of tribal communities in Madhya Pradesh is characterized by interdisciplinary research and collaboration. Institutions like the Indira Gandhi National Tribal University provide higher education specifically for tribal students. Research often focuses on critical issues like health and displacement. Crucially, state universities and tribal research institutes frequently share data and expertise to enhance the quality of studies.

76. (D) Chaumasa
'Chaumasa' is a highly respected quarterly journal published by the Adivasi Lok Kala Parishad. It is dedicated to the documentation and analysis of tribal culture, folk arts, and oral literature. The journal provides a platform for scholars and artists to share their findings, making it a vital resource for anyone interested in the traditional heritage of Madhya Pradesh.

77. (D) Tantya Bhil
Tantya Bhil is a legendary tribal hero whose legacy of resistance against British colonial rule is deeply revered in Madhya Pradesh. State universities often establish specialized academic chairs in his name to study tribal history, social movements, and regional culture. These chairs promote research into subaltern history and the role of tribal leaders in the Indian independence struggle.

78. (D) Lokrang Festival
The Lokrang Festival is a prominent annual event held in Bhopal, organized by the Department of Culture and the Adivasi Lok Kala Parishad. Starting on Republic Day, this multi-day festival showcases the rich diversity of folk and tribal

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traditional medicine from being wrongly patented abroad. Tribal research institutes in Madhya Pradesh document indigenous medicinal practices and submit them to the TKDL. This ensures that traditional knowledge is recognized as prior art, preventing international biopiracy and protecting the rights of indigenous communities.

97. (D) Pithora
Pithora painting is a sacred ritualistic art form of the Bhil and Bhilala tribes, often created to fulfill a vow or appease a deity. Because the process of painting involves specific rituals and songs, state agencies have extensively video-documented it. This documentation captures the entire creation process, ensuring that the ritualistic and artistic nuances of Pithora are preserved.

98. (A) Article 275(1)
Article 275(1) of the Indian Constitution provides for grants-in-aid from the Union to the States for the purpose of promoting the welfare of Scheduled Tribes or raising the level of administration of Scheduled Areas. This provision is the primary source for Special Central Assistance used for tribal research, infrastructure, and various development projects in states like Madhya Pradesh.

99. (B) Indigenous Knowledge Systems and ethnomedicine studies.
International research collaborations in Madhya Pradesh often focus on Indigenous Knowledge Systems, particularly ethnomedicine. Researchers from around the world are interested in how tribal communities use local flora for healthcare. These studies frequently compare traditional practices with modern medicine and explore sustainable resource management. This area of study highlights the global relevance of tribal knowledge and its potential for scientific discovery.

100. (C) Gathering socio-economic data and intervention models.
Non-governmental organizations like PRADAN work at the grassroots level in tribal areas. Their contribution to documentation involves gathering detailed socio-economic data and developing successful models for development interventions. These records provide valuable insights into the practical challenges and effective strategies for improving tribal livelihoods. NGO data often complements the research conducted by government institutes and academic bodies.

101. (A) P-4, Q-1, R-2, S-3
Addressing challenges in tribal documentation requires varied solutions. Language barriers are overcome by training local tribal youth as field researchers. Biopiracy is countered by registering knowledge in the Traditional Knowledge Digital Library. The loss of oral traditions is addressed through urgent audio-video archiving. Finally, lack of markets for crafts is mitigated through e-commerce integration and securing Geographical Indication tags for products.

102. (B) I, III and IV
TRIFED is instrumental in establishing Van Dhan Vikas Kendras and operationalizing the Minimum Support Price for Minor Forest Produce in Madhya Pradesh. It also promotes various tribal products through its 'Tribes India' brand. These activities focus on the economic empowerment of forest-dependent communities. TRIFED does not provide guaranteed employment in the urban information technology sector for tribal graduates.

103. (A) 100% funding by the Central Government
The 'Support to Tribal Research Institutes' scheme is fully funded by the Central Government. Under this arrangement, the Ministry of Tribal Affairs provides 100% of the financial support required for specific research projects, training, and infrastructure improvements in state TRIs. This ensures that these institutes have the necessary resources to perform their roles as specialized research bodies.

104. (D) Digitizing medicinal data to protect against biopiracy.
Digital archiving in Madhya Pradesh is increasingly used as a tool to protect indigenous knowledge. One of its most critical applications is digitizing traditional medicinal data to safeguard it against international biopiracy. By creating a digital record that proves prior existence of this knowledge, institutions can prevent unauthorized patenting and ensure that the rights remain with the tribal communities.

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It focuses heavily on the historical legacy of Gond martyrs like Shankar Shah and Raghunath Shah. The university's academic programs and research projects often highlight the bravery of these leaders and their role in the tribal resistance against colonial forces in central India.

88. (A) P-2, Q-4, R-1, S-3
Various tribal festivals in Madhya Pradesh serve different purposes. Bhagoria is a traditional socio-cultural gathering of the Bhil tribe. Lokrang is a major multi-day cultural festival held in Bhopal. Aadi Mahotsav is a national-level event focused on tribal commerce and crafts. Madai is a traditional tribal fair common in the Gondwana region, often associated with local deities.

89. (B) Amarkantak
The Indira Gandhi National Tribal University is located in Amarkantak, which is situated at the meeting point of the Vindhya, Satpura, and Maikal ranges. This central university was established to provide quality higher education and research opportunities specifically for tribal populations. Its location in a culturally and ecologically significant area makes it an ideal center for tribal studies.

90. (A) Folk arts, tribal culture, and indigenous literature.
The journal 'Chaumasa' is well-regarded for its specialized focus on folk arts and tribal culture. It provides in-depth articles on indigenous literature, oral traditions, and traditional art forms of Madhya Pradesh. Unlike general interest magazines or technical journals, its content is purely dedicated to exploring and documenting the rich intangible heritage of the state's various communities.

91. (B) Vindhya Herbals
The Madhya Pradesh Minor Forest Produce Federation markets its range of herbal and forest-based products under the brand name 'Vindhya Herbals'. This initiative aims to provide consumers with authentic, high-quality Ayurvedic products while ensuring fair returns for the tribal gatherers. The federation uses various retail outlets and promotional materials to build awareness and market these processed forest resources.

92. (D) Support to TRIs (Institutional Support Scheme)
The 'Support to Tribal Research Institutes' is a specific institutional support scheme managed by the Ministry of Tribal Affairs. This program provides the necessary financial assistance to state TRIs, like the one in Madhya Pradesh, for infrastructure development, conducting research projects, and organizing training programs. It is the primary source of central funding dedicated specifically to strengthening these research bodies.

93. (C) Mrignayanee
The MP Sant Ravidas Handicraft and Handloom Development Corporation operates a chain of emporiums known as 'Mrignayanee'. These showrooms are the primary retail outlets for authentic state handicrafts, including tribal arts like Bagh prints and bell metal products. By providing a premium market platform, the corporation helps tribal artisans gain visibility and earn a sustainable livelihood from their crafts.

94. (B) I, II, III and IV
Ethical tribal research requires obtaining prior informed consent, protecting indigenous knowledge from biopiracy, and ensuring artifacts are not forcefully taken from communities. Documentation should reflect the community's own perspective rather than external biases. However, researchers do not have an absolute right to sell tribal folklore for personal profit; benefits and copyrights should be shared with the communities that own the heritage.

95. (B) E-Tribes India / Tribal Digital Document Repository
The Ministry of Tribal Affairs has developed a digital repository often referred to as the Tribal Digital Document Repository or part of the E-Tribes initiative. This portal is designed to archive and showcase tribal culture, folklore, and research from across the country. It serves as a centralized platform for preserving indigenous heritage in a digital format for global access.

96. (B) Traditional Knowledge Digital Library (TKDL)
The Traditional Knowledge Digital Library is a national database used to protect Indian

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114. (B) UNESCO
UNESCO is the leading international organization that collaborates with Indian institutions to protect intangible cultural heritage. This includes oral traditions, performing arts, and social practices of indigenous groups. Through various conventions and programs, UNESCO helps in the documentation and preservation of these fragile cultural elements, ensuring they are recognized as part of the shared heritage of humanity.

115. (C) Baseline surveys, ethnographic studies, and capacity building.
Grants given to tribal research institutes are strictly earmarked for academic and developmental activities. These include conducting baseline surveys, ethnographic studies, and capacity-building programs for both researchers and tribal communities. These funds ensure that the institutes can provide the evidence-based research needed for effective policy-making and the preservation of tribal culture in Madhya Pradesh.

116. (D) Geographical Indication (GI) Tag
Systematic documentation of the Bagh print has been instrumental in securing a Geographical Indication tag for the craft. This legal recognition protects the traditional knowledge of tribal artisans in the Dhar district by ensuring that only products made in that specific region using traditional methods can use the name. The GI tag helps in branding and international marketing.

117. (D) Informing communities about research purpose and impact.
Prior Informed Consent is a fundamental ethical principle in anthropological research. It means that researchers must fully inform the community about the purpose, methods, and potential impacts of their study before starting. This ensures that tribal members can make an educated decision about whether to participate, protecting their rights and ensuring that the research process is respectful.

118. (A) P-2, Q-4, R-1, S-3
Various organizations in Madhya Pradesh lead different tribal initiatives. TRIFED operates the 'Tribes India' retail network. The MP Minor Forest Produce Federation manages the 'Vindhya Herbals' brand. The Eklavya Foundation is known for publishing the children's magazine 'Chakmak'. The Tribal Research Institute is the primary body responsible for producing ethnographic monographs. These diverse efforts collectively support the economic and cultural well-being of tribes.

119. (A) Joint field research and data integration.
Collaboration between research institutes and universities allows for joint field research and the integration of data. This partnership combines the academic depth of universities with the practical, policy-oriented focus of research institutes. It leads to more comprehensive studies on tribal issues and provides students with valuable fieldwork opportunities, ultimately enhancing the overall quality of tribal studies in the state.

120. (A) Online portals frequently function as real-time trading platforms for illegal wildlife products.
Online resources from tribal institutes are designed for preservation and education. They provide access to digitized monographs, high-resolution images of artifacts, and global markets for artisans. These platforms are official tools for cultural promotion and research. They are strictly regulated and do not function as trading platforms for illegal wildlife products, which would be a serious violation of law.

121. (A) Blue Pottery
Tribal craft documentation in Madhya Pradesh focuses on traditional forms like Dhokra metal casting, Pithora painting, and bamboo work. Blue pottery is a traditional craft associated with Jaipur in Rajasthan and is not part of the indigenous tribal heritage of Madhya Pradesh. Therefore, it is the odd one out in the context of state-specific tribal crafts.

122. (D) Madhya Pradesh State Tribal Museum, Bhopal
The Madhya Pradesh State Tribal Museum in Bhopal is renowned for its immersive galleries that represent the life and aesthetics of the state's major tribes. The museum uses artistic installations to showcase myths, daily routines, and spiritual beliefs. Its design philosophy focuses on capturing the 'Jan-Jivan' or community life, providing a vibrant and contemporary perspective on traditional tribal worldviews.

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105. (C) Transitioning toward community-led documentation.
A significant future direction for cultural preservation is the transition toward community-led documentation. This approach empowers tribal members, especially the youth, to record their own traditions, languages, and histories. By putting the tools of documentation in the hands of the community, research becomes more authentic and ensures that the cultural narrative is shaped by the people to whom it belongs.

106. (B) Indigenous tribal crafts and textile market linkages.
The MP Sant Ravidas Handicraft and Handloom Development Corporation documents and promotes tribal heritage by focusing on indigenous crafts and textiles. It works to identify traditional art forms and create market linkages for tribal artisans. By providing training and retail platforms, the corporation ensures that these traditional skills remain economically viable and are passed down to future generations.

107. (A) Vast diversity of unwritten micro-dialects in regions.
The language barrier in tribal research arises from the incredible diversity of unwritten micro-dialects found across different regions. Many tribal languages do not have a written script, making documentation difficult. Furthermore, these dialects can vary significantly even between neighboring villages. Researchers must often rely on local translators to accurately capture the nuances of oral traditions and indigenous knowledge.

108. (A) Basmati Rice
The tribal cooperative federation in Madhya Pradesh focuses on procuring Minor Forest Produce, which includes items like Tendu leaves, Sal seeds, and Mahua flowers. These are products naturally gathered from the forest. Basmati rice is an agricultural crop grown on cultivated land and is not classified as minor forest produce, thus it is not procured under these specific schemes.

109. (A) I, II, III, IV
The Tribal Research and Development Institute was established first in 1954. The Adivasi Lok Kala Parishad followed in 1980. The Indira Gandhi Rashtriya Manav Sangrahalaya was formalized as an autonomous institution in 1985. Much later, the Indira Gandhi National Tribal University was established in 2007-08. This timeline reflects the growing state commitment to tribal research.

110. (B) Harvesting by Tribals → Procurement at Haat Bazar by State Agency → Primary Processing → Marketing and Sale
The standard procedure for Minor Forest Produce starts with harvesting by tribal gatherers. The produce is then procured by state agencies at local haat bazars. Following this, primary processing is conducted at centers like Van Dhan Vikas Kendras to add value. Finally, the finished products are marketed and sold through retail networks, ensuring better financial returns for the primary gatherers.

111. (D) Building inclusive narratives of the freedom struggle.
Integrating the stories of tribal heroes like Tantya Bhil and Rani Durgavati into school textbooks is intended to build more inclusive historical narratives. It ensures that the contributions of tribal leaders to the freedom struggle and regional history are recognized. This fosters a sense of pride among tribal students and promotes a broader understanding of India's diverse heritage among all students.

112. (B) Safeguarding gatherers through fair procurement and trade.
The MP State Minor Forest Produce Federation is dedicated to the welfare of forest-dwelling communities. Its primary role is to safeguard gatherers from exploitation by ensuring fair procurement and trade of forest products. By managing the trade of items like Tendu leaves, the federation ensures that tribal populations receive a fair price and are protected from middlemen.

113. (C) Democratizing access for researchers and future generations.
Digital archives and online resources play a vital role in democratizing access to tribal heritage. They allow researchers, students, and the public from anywhere in the world to explore and study ethnographic data and artifacts. This increased accessibility ensures that knowledge about tribal cultures is widely shared and preserved for future generations, regardless of their physical location.

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61. (C) Fostering cultural exchange and showcasing local heritage.
The Madhya Pradesh Adivasi Mahotsav is a major cultural event dedicated to celebrating the heritage of the state's tribal communities. Its primary significance lies in fostering cultural exchange and providing a platform to showcase traditional music, dance, and crafts. By bringing different tribes together, the festival promotes mutual understanding and highlights the richness of indigenous cultures to the general public.

62. (A) Preserving heritage and aiding bilingual education.
Research institutes in Madhya Pradesh publish tribal dictionaries and grammar books primarily to preserve linguistic heritage and support bilingual education. Documenting these unwritten dialects helps in maintaining the cultural identity of tribes. Furthermore, these resources are essential for government officials and educators to communicate effectively with tribal populations, ensuring that services and instruction are provided in a way that is culturally appropriate.

63. (A) Providing platforms to traditional artists through festivals.
The Adivasi Lok Kala Parishad preserves tribal performing arts by providing traditional artists with platforms like festivals and workshops. By organizing events at state and national levels, the parishad ensures that these art forms receive public recognition and remain a viable livelihood for practitioners. This active patronage helps prevent the extinction of ancient songs, dances, and musical traditions.

64. (A) I, II, IV and V
University tribal studies departments in Madhya Pradesh play a crucial role in academic research. They offer specialized courses, collaborate with the Tribal Research Institute for fieldwork, and study customary laws and medicinal knowledge. These departments are open to all students interested in the field. Their research provides academic depth to the understanding of indigenous cultures and the challenges they face.

65. (A) Livelihood opportunities and recognition of heritage.
Participating in national tribal festivals provides tribal artisans from Madhya Pradesh with significant recognition and economic opportunities. These events allow them to market their crafts directly to a national audience, creating sustainable livelihood opportunities. Such platforms also help in the preservation of heritage by validating the importance of traditional arts in the modern, contemporary cultural landscape.

66. (A) Department of Culture
The Department of Culture in Madhya Pradesh serves as the nodal agency for various documentation projects aimed at preserving tribal heritage. It oversees institutions like the Adivasi Lok Kala Parishad and the State Tribal Museum. The department's work includes recording oral traditions, filming rituals, and archiving artistic forms to ensure that the state's diverse tribal culture is systematically preserved.

67. (C) Surveying and documenting the folk and tribal arts of MP.
The fundamental objective of the Adivasi Lok Kala Parishad is the survey, documentation, and promotion of folk and tribal arts. It works to identify traditional artists and provide them with institutional support. Through its research and festivals, the parishad ensures that the intangible heritage of Madhya Pradesh, such as its diverse music and dance forms, is protected.

68. (B) Documenting knowledge systems and socio-economic changes.
The 'Adivasi' magazine is a significant publication that documents the evolving socio-economic conditions and knowledge systems of tribal communities. Supported by the state, it serves as a record of tribal life, featuring articles on culture, history, and development initiatives. It provides a platform for researchers and tribal members to share insights on the changes affecting indigenous groups.

69. (A) Rani Durgavati University
Rani Durgavati University is located in the Mahakoshal region of Madhya Pradesh and has a dedicated focus on tribal studies and research. The university conducts extensive academic work on

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123. (D) Tribal Research Institute (TRI) Bhopal
The Tribal Research Institute in Bhopal houses its own dedicated ethnographic museum. This facility is used primarily for research and training purposes, helping government officials and scholars understand the material culture of different tribes. While smaller than the IGRMS, it serves as a specialized laboratory for studying the tools, attire, and artifacts relevant to tribal development and documentation.

124. (B) Partnering with local University/Institute → Seeking ethical clearance and Govt permits → Conducting Field Research → Joint Publication
International research collaborations typically follow a formal sequence to ensure ethical and legal compliance. Universities first partner with a local institution to provide context. They then seek necessary ethical clearances and government permits. Only after these approvals is the actual field research conducted. This process culminates in joint publications that respect the contribution of both local and international researchers.

125. (D) Adivasi Lok Kala Parishad
The "Gudna" art of the Baiga tribe is a complex system of traditional tattooing with deep symbolic and social meanings. The Adivasi Lok Kala Parishad has extensively documented this art form to preserve its ritualistic significance. This documentation involves recording the various patterns and the stories associated with them, ensuring that this unique aspect of Baiga culture is not lost.

126. (D) Subaltern history and resistance to colonial rule.
Documenting the narrative of Tantya Bhil is a prime example of preserving subaltern history. These projects focus on the stories of marginalized groups and their resistance against colonial oppression. By recording these oral and historical accounts, state agencies ensure that the contributions of tribal leaders are included in the broader national narrative of the struggle for independence.

127. (C) Oral traditions, performing arts, and social rituals.
Intangible cultural heritage refers to the non-physical aspects of a community's culture, such as oral traditions, performing arts, and social rituals. This includes things like folk songs, traditional knowledge of medicine, and unique festive celebrations. Preserving these elements is a major focus for MP's cultural departments, as they are essential to a community's identity but easily lost without documentation.

128. (A) MP State Minor Forest Produce Cooperative Federation
Sanjeevani Ayurveda outlets are a direct initiative of the MP State Minor Forest Produce Cooperative Federation. These shops are designed to market herbal medicines and products derived from forest resources gathered by tribal communities. By providing a dedicated retail space, the federation helps in promoting traditional Ayurvedic knowledge and ensures that gatherers receive fair prices for their labor.

129. (D) A Van Dhan Vikas Kendra under the MFP Federation.
A Van Dhan Vikas Kendra is the ideal platform for tribal gatherers looking to process and market forest products. These centers provide the necessary training and infrastructure for value addition, such as processing and packaging honey. By working through the federation's network, artisans can access premium urban markets and earn more than they would by selling raw materials locally.

130. (B) Joint contribution by State and Central Governments.
The MP Tribal Finance and Development Corporation is a joint venture between the State and Central Governments. Its authorized share capital is contributed by both levels of government. This partnership ensures that the corporation has stable funding to implement various economic welfare schemes and provides a mechanism for national tribal development funds to be utilized at the state level.

131. (A) P-2, Q-4, R-3, S-1
Tribal administration in Madhya Pradesh operates at several levels. TRIFED is the national-level apex body for tribal marketing. The Tribal Research Institute in Bhopal serves as the state-level nodal agency for research. District heritage centers focus on preserving cultural legacy at the local level. Van Dhan Vikas Kendras are

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arts from across India. It features performances, exhibitions, and workshops, making it a major highlight for cultural preservation and tourism.

79. (A) P-2, Q-4, R-3, S-1
Madhya Pradesh is home to several institutions with distinct focuses on tribal studies. The Indira Gandhi National Tribal University in Amarkantak is a central university dedicated to the subject. Barkatullah University in Bhopal houses specific socio-cultural research departments. Rani Durgavati University in Jabalpur focuses on the tribes of the Mahakoshal region. Dr. B.R. Ambedkar University in Mhow emphasizes social justice and marginalized communities.

80. (A) Both A and R are true and R is the correct explanation of A.
Publishing magazines in tribal dialects is essential for cultural preservation as it converts oral traditions into permanent print records. This documentation is critical in the face of rapid modernization, which often leads to the loss of indigenous knowledge. By creating a written record of myths, songs, and lore, state institutions ensure that these unique cultural assets are available for future generations.

81. (C) To capture nuances from aging traditional practitioners.
Audio and video archiving is urgent because many traditional tribal performing arts are preserved only through oral transmission. As the older generation of practitioners passes away, there is a serious risk that these nuanced traditions will be lost forever. Archiving allows for the recording of authentic performances, ensuring that the subtle details of songs, dances, and rituals are captured.

82. (A) Sponsoring the archaeological excavation of Harappan sites
The Adivasi Lok Kala Parishad focuses exclusively on the folk and tribal arts of Madhya Pradesh. Its activities include documenting oral epics, patronizing painters, and organizing craft workshops. While archaeological excavations are important for history, the excavation of ancient Harappan sites falls under the jurisdiction of the Archaeological Survey of India, not a state-level body dedicated to contemporary tribal and folk arts.

83. (D) Pardhoni
Pardhoni is a traditional dance of the Baiga tribe, typically performed during marriage ceremonies to welcome the bridegroom's party. It is characterized by vibrant movements and is a significant part of the tribe's cultural identity. Because of its unique style and cultural importance, it is frequently showcased at national tribal dance festivals as a representative of Madhya Pradesh's heritage.

84. (C) Department of Sociology and Social Work research.
Barkatullah University contributes to tribal studies through its research in sociology and social work. These departments conduct fieldwork to understand the social structures, challenges, and development needs of tribal communities in the region. Their academic work provides a sociological context to the ethnographic data collected by research institutes, aiding in the formulation of better social welfare policies.

85. (C) Detailed blueprints of classified national military sites
Typical tribal research journals in Madhya Pradesh include peer-reviewed ethnographic studies, transcriptions of oral myths, and evaluations of health and nutrition schemes. These publications are dedicated to cultural and socio-economic documentation. Blueprints of classified military sites are strictly confidential government documents related to national security and have no place in academic journals focused on anthropology and tribal welfare.

86. (B) Adivasi Lok Kala Parishad archives and documentation.
The Adivasi Lok Kala Parishad maintains comprehensive archives that are essential for studying traditional theatrical and dance forms. These archives contain extensive audio-visual documentation of various folk and tribal performances, including Maach and tribal dance-dramas. This makes it the primary resource for researchers looking for authentic recordings and historical data on the performing arts of Madhya Pradesh.

87. (B) Rani Durgavati University, Jabalpur
Rani Durgavati University in Jabalpur is situated in a region with strong ties to the Gond kingdom.

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Empowering tribal youth to document their own culture ensures authenticity and continuity. Expanding Geographical Indication tags protects the economic interests of artisans. These positive steps use modern tools to preserve ancient heritage, ensuring that tribal culture remains vibrant and respected globally.

141. (B) II, III and IV
Geographic Information Systems are used by tribal research institutes to map the spatial distribution of populations and monitor forest resource utilization. This technology helps in identifying socio-economic vulnerabilities by overlaying demographic data with geographic features. By understanding where communities live and how they use their environment, the government can plan development projects and welfare schemes more effectively and precisely.

142. (D) Workshops and exhibitions for tribal painters.
The "Viraasat" initiative by the Adivasi Lok Kala Parishad is dedicated to the promotion of tribal visual arts. It involves organizing workshops and exhibitions specifically for tribal painters. This program helps in identifying talented artists and providing them with a platform to display their work, ensuring that traditional painting styles are recognized as a significant part of the state's heritage.

143. (C) Securing funding and fostering university linkages.
The sustainability of tribal research institutes is best ensured by securing stable government funding and fostering strong links with universities. University collaborations provide a steady flow of academic expertise and researchers. This combination of institutional support and academic partnership ensures that these institutes can continue their long-term ethnographic and policy research without being dependent on uncertain external donations.

144. (A) Celebrating tribal craft, culture, and commerce.
The "Aadi Mahotsav" is a national-level festival organized to celebrate tribal craft, culture, and commerce. It provides a massive platform for tribal artisans from across India to sell their products directly to urban consumers. By combining cultural performances with a commercial marketplace, the festival raises awareness about tribal heritage and provides a significant economic boost to participating communities.

145. (C) Devi Ahilya Vishwavidyalaya
Devi Ahilya Vishwavidyalaya in Indore has established the "Janjatiya Swarajya Peeth". This specialized research chair is dedicated to studying the traditional self-governance systems of tribal communities. Research focuses on understanding how these indigenous systems of law and social order can be integrated with modern democratic processes, promoting a more culturally sensitive approach to tribal administration and social justice.

146. (B) Aiding bilingual education and standardizing grammar.
The traditional Gondi dictionary is an essential tool for supporting bilingual education in tribal areas. By standardizing the grammar and vocabulary of the language, it helps teachers provide instruction in the students' mother tongue. This makes learning more effective and aids in the long-term preservation of Gondi, ensuring that the language remains a vital part of the community's identity.

147. (A) Concessional financial aid for tribal women entrepreneurs.
The 'Adivasi Mahila Sashaktikaran Yojana' is a targeted scheme implemented by the MP Tribal Finance and Development Corporation. It focuses on providing concessional financial assistance to tribal women who want to start their own businesses. By empowering women economically, the scheme helps improve the overall socio-economic status of tribal families and encourages women's participation in the local economy through sustainable entrepreneurship.

148. (A) Constitutional provisions and statutory national laws.
One of the most complex tasks for researchers is documenting tribal customary laws while ensuring they align with national statutory laws and the Constitution. Tribal traditions often have their own unique systems of justice and social regulation. Finding a balance that respects these traditions while upholding modern legal

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principles is essential for protecting tribal rights and ensuring a fair administrative system.

149. (C) Identifying communities as ST or PVTG groups.
Ethnographic research from the Tribal Research Institute provides the state government with the data needed for administrative classification. This includes identifying specific communities that meet the criteria to be designated as Scheduled Tribes or Particularly Vulnerable Tribal Groups. These classifications are crucial for the allocation of resources and the implementation of targeted welfare programs that address the unique needs of these groups.

150. (B) TRIFED – Nodal Ministry is Ministry of Textiles
Different organizations have specific nodal ministries. The IGRMS falls under the Ministry of Culture. The TRI MP is under the state's Tribal Affairs Department. However, TRIFED is actually under the administrative control of the Ministry of Tribal Affairs, Government of India, rather than the Ministry of Textiles. It is the apex body for tribal cooperative marketing and economic development.

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CHAPTER 10
Folk Culture and Folk Literature

1. Match the dance form in List I with its primary performance occasion in List II:
List I: (Dance Form)
P. Karma
Q. Rai
R. Jhumar
S. Matki
List II: (Primary Performance Occasion)
1. Joyous occasions like birth and marriage in Bundelkhand
2. Tribal harvest/festive dance of Gonds and Baigas
3. Women's dance on marriage and festivals in Malwa
4. Women's group dance in rural gatherings across MP
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

2. Consider the following statements regarding folk literature and dialects in Madhya Pradesh:
I. Bundeli has a rich tradition of oral epics like Alha Khand.
II. Malwi is primarily spoken in the eastern districts of Rewa and Sidhi.
III. Nimadi incorporates vocabulary from Gujarati and Marathi due to its geographical location.
IV. Bagheli folk literature contains extensive proverbs related to farming practices.
V. Folk literature in MP heavily relies on written documentation rather than oral transmission.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) I, II, and V only
(C) II, III, and V only
(D) I, IV, and V only

3. Match the folk instrument in List I with its classification in List II:
List I: (Folk Instrument)
P. Dholak
Q. Manjeera
R. Chikara
S. Bansuri
List II: (Classification)
1. Wind instrument (Sushir)
2. String instrument (Tat)
3. Solid percussion (Ghana)
4. Membrane percussion (Avanaddha)
(A) P-4, Q-1, R-2, S-3
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-3, R-4, S-1

4. Arrange the following dialects of Madhya Pradesh based on their primary region of influence from West to East:
1. Malwi
2. Bagheli
3. Bundeli
(A) 1, 3, 2
(B) 2, 3, 1
(C) 1, 2, 3
(D) 3, 1, 2

5. Consider the following statements about the Alha singing tradition:
I. It narrates the heroic deeds of Alha and Udal.
II. It is primarily sung during the rainy season.
III. It belongs to the Malwa region of Madhya Pradesh.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) I and III only
(D) II and III only

6. Which of the following best distinguishes tribal folk culture from non-tribal folk culture in Madhya Pradesh?
(A) Non-tribal culture is preserved through

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formal written texts, while tribal culture remains purely oral.
(B) Tribal culture relies on animism and clan totems, while non-tribal culture aligns with agrarian caste traditions.
(C) Non-tribal folk culture avoids the use of music and dance, focusing instead on religious scripture.
(D) Tribal culture is restricted to the northern districts, while non-tribal culture covers the south.

7. Match the folk dance/theatre in List I with its respective region in Madhya Pradesh in List II:
List I: (Folk Dance/Theatre)
P. Matki
Q. Swang
R. Biraha
S. Kathi
List II: (Region)
1. Bundelkhand
2. Baghelkhand
3. Nimar
4. Malwa
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-4, R-2, S-1

8. Consider the following statements about the folk theatre 'Maach':
I. It originated in the Ujjain region of Malwa.
II. The term 'Maach' translates to 'stage' or 'elevated platform'.
III. Dialogues are generally spoken in prose rather than sung.
IV. The themes often revolve around historical and mythological narratives.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

9. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Maach is considered the representative folk theatre of the Bundelkhand region.
Reason (R): Maach historically evolved in Ujjain and uses the Malwi dialect for its musical dialogues.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

10. Match the cultural initiative in List I with its objective in List II:
List I: (Cultural Initiative)
P. UNESCO Intangible Heritage
Q. Lokrang Festival
R. Adivasi Lok Kala Academy
S. Digital Archiving
List II: (Objective)
1. Documentation of tribal and folk arts
2. Global safeguarding of oral traditions
3. Preservation of folk music against modern media extinction
4. Annual promotion of performing arts in MP
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

11. Which cultural region of Madhya Pradesh is known for its strong association with the Gondwana empire and its resulting cultural synthesis?
(A) Malwa
(B) Bundelkhand
(C) Nimar
(D) Mahakoshal

12. Match the regional dialect in List I with its primary district of influence in List II:
List I: (Regional Dialect)
P. Malwi
Q. Bundeli
R. Bagheli
S. Nimadi
List II: (Primary District of Influence)
1. Rewa
2. Khargone
3. Ujjain
4. Tikamgarh
(A) P-4, Q-3, R-2, S-1

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(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-3, Q-1, R-4, S-2

13. Consider the following statements regarding tribal and non-tribal folk culture in Madhya Pradesh:
I. Non-tribal folk culture is generally tied to agrarian caste structures.
II. Tribal culture operates with distinct customary laws and animistic rituals.
III. There is a rigid, impenetrable boundary between tribal and non-tribal arts with no crossover.
IV. The Karma dance is an example of a tradition shared by both tribal and folk communities.
V. Both cultures utilize oral traditions for passing down knowledge.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) IV and V only
(D) II and V only

14. Consider the following statements regarding the Mahakoshal folk culture:
I. It represents a synthesis of tribal and non-tribal cultural elements.
II. The Gondwana cultural influence is deeply visible in its folk traditions.
III. The region is famous for the exclusive practice of the Matki dance.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

15. What is the fundamental definition of 'folk culture' in the context of Madhya Pradesh?
(A) The classical traditions and sophisticated artistic styles developed within the historical royal courts.
(B) The contemporary pop culture trends heavily influenced by modern digital media and urban lifestyles.
(C) The administrative rules and social regulations established by local village panchayats and councils.
(D) The lifestyle, beliefs, arts, and oral traditions transmitted informally among a region's common people.

16. Match the folk singing tradition in List I with its dominant theme or context in List II:
List I: (Folk Singing Tradition)
P. Alha
Q. Sohar
R. Vivah Geet
S. Kajri
List II: (Dominant Theme/Context)
1. Birth of a child
2. Monsoon/Rainy season
3. Heroic deeds and martial valor
4. Marriage ceremonies
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

17. Which of the following represents the correct sequential phase of a typical Maach folk theatre performance?
(A) Invocation to local deities (Bhairav/Devi) → Entry of the Nayak → Main storytelling → Concluding prayer
(B) Main storytelling → Invocation to local deities → Entry of the Nayak → Concluding prayer
(C) Entry of the Nayak → Main storytelling → Invocation to local deities → Concluding prayer
(D) Concluding prayer → Invocation to local deities → Main storytelling → Entry of the Nayak

18. Match the folk tale category in List I with its common theme in List II:
List I: (Folk Tale Category)
P. Malwi Tales
Q. Bundeli Tales
R. Bagheli Tales
S. Tribal Folk Tales
List II: (Common Theme)
1. Humor, agricultural life, and practical wisdom
2. Bravery, local deities, and feudal valor
3. Mythological origins and forest spirits
4. River dynamics and local magic
(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-3, S-4
(C) P-1, Q-3, R-2, S-4

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(D) A large earthen pot used as a heavy percussion instrument during the tribal harvest season celebrations.

51. Which annual festival is organized by the Madhya Pradesh government specifically to promote and showcase folk and tribal culture on Republic Day?
(A) Khajuraho Dance Festival
(B) Tansen Samaroh
(C) Kalidas Samaroh
(D) Lokrang Festival

52. Which of the following is an exception to the common folk songs sung by women during domestic ceremonies in Madhya Pradesh?
(A) Sohar
(B) Vivah Geet
(C) Banna-Banni
(D) Alha

53. Find the odd one out among the following regional folk singing styles of Madhya Pradesh:
(A) Nirguni Bhajan
(B) Sanja Geet
(C) Garba
(D) Heed

54. Which of the following folk dances is characterized by women forming a circle, holding hands, and moving in a rhythmic pattern similar to the Garba?
(A) Swang
(B) Maach
(C) Jhumar
(D) Alha

55. Which of the following correctly pairs a folk instrument with its category?
(A) Nagada - Avanaddha (Membrane)
(B) Chikara - Avanaddha (Membrane)
(C) Ektara - Sushir (Wind)
(D) Pungi - Ghana (Solid)

56. Identify the correct pair of cultural region and its characteristic folk identity:
(A) Malwa - Matki dance
(B) Nimar - Maach theatre
(C) Bundelkhand - Kathi dance
(D) Mahakoshal - Swang theatre

57. The historical roots of the 'Maach' theatre are most closely tied to which city in Madhya Pradesh?
(A) Ujjain
(B) Jabalpur
(C) Rewa
(D) Gwalior

58. Apply the concept of regional cultural diffusion: Why does the Baghelkhand region share folk cultural traits with eastern Uttar Pradesh and Bihar?
(A) Due to geographic proximity and linguistic continuities like the Bhojpuri-Bagheli continuum.
(B) Due to the shared influence of the historical Maratha empire across the Deccan and northern plains.
(C) Due to the rapid spread of Malwi agrarian culture through central Indian trade routes and markets.
(D) Due to the uniform implementation of a state cultural policy across various administrative districts.

59. Consider the following statements regarding the Karma dance:
Statement I: The Karma dance is recognized primarily as an autumn/winter dance celebrating the Karma tree branch.
Statement II: It is completely restricted to the Gond tribe and no other community performs it.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

60. The Dhol and Dholak are integral to MP's folk music. What is the primary difference in their typical usage?
(A) The Dholak is a wind instrument used for festivals, while the Dhol is a percussion tool for ceremonies.
(B) The Dhol is played with sticks for loud outdoor events, while the Dholak is often played with hands for intimate indoor

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List I: (Folk Art/Culture Element)
P. Badhai Dance
Q. Gond Art
R. Phulpati Dance
S. Nimadi Folk
List II: (Associated Region/Community)
1. Malwa
2. Mahakoshal
3. Nimar
4. Bundelkhand
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-1, S-3

27. Arrange the following traditional folk music instruments from simplest solid percussion (Ghana) to complex string (Tat) to wind (Sushir):
1. Bansuri
2. Manjeera
3. Chikara
(A) 2, 1, 3
(B) 1, 2, 3
(C) 2, 3, 1
(D) 3, 2, 1

28. Match the theatre tradition in List I with its prominent characteristic in List II:
List I: (Theatre Tradition)
P. Maach
Q. Swang
R. Nautanki
S. Ramlila
List II: (Prominent Characteristic)
1. Musical folk play heavily relying on high-pitched singing
2. Mythological enactment of the Ramayana
3. Open-air theatre with high stages in Malwa
4. Mimicry and satirical dialogue in Bundelkhand
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

29. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): The Karma dance is recognized as both a tribal and a folk tradition in Madhya Pradesh.
Reason (R): Originally performed by indigenous tribes like the Gonds, it has been culturally adopted and adapted by neighboring non-tribal rural communities over time.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

30. Consider the following statements regarding the Rai dance:
I. It is the traditional folk dance of the Bundelkhand region.
II. It was traditionally performed by the Bedia community.
III. The dance is accompanied by the beats of the Dholak and Nagada.
IV. It is strictly performed by men without any female participation.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

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31. What is the most appropriate description of a 'Sohar' folk song?
(A) A song sung during agricultural harvesting.
(B) A dirge sung during funeral processions.
(C) A song performed to celebrate the birth of a child.
(D) A devotional song sung exclusively by men during Navratri.

32. The 'Badhai' dance tradition is predominantly performed in which region of Madhya Pradesh?
(A) Malwa
(B) Bundelkhand
(C) Nimar
(D) Mahakoshal

33. Baghelkhand region's folk culture is primarily characterized by which of the following singing traditions?
(A) Garba
(B) Biraha
(C) Lavani

(D) P-3, Q-4, R-1, S-2

19. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): The preservation of folk culture in Madhya Pradesh faces significant challenges in the age of digital media.
Reason (R): Digital media provides a platform for documenting and globally disseminating traditional folk art forms.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

20. Consider the following statements about Gond Art:
I. It originated as a traditional folk painting on mud walls.
II. Jangarh Singh Shyam pioneered its transition to paper and canvas.
III. It exclusively uses natural black and white pigments with no other colors.
IV. The art form is characterized by intricate dots and dashes filling the subjects.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) II and IV only
(D) I and IV only

21. The Nimar cultural region of Madhya Pradesh is geographically situated primarily in the valley of which river?
(A) Betwa
(B) Chambal
(C) Narmada
(D) Son

22. Match the folk literature figure/initiative in List I with its context in List II:
List I: (Folk Literature Figure/Initiative)
P. Isuri
Q. Lokrang
R. Jangarh Singh Shyam
S. Singaji
List II: (Context)
1. Nimar region folk saint
2. Bundeli folk poet
3. Cultural festival in Bhopal
4. Gond fine art pioneer
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-1, Q-4, R-3, S-2
(D) P-2, Q-4, R-1, S-3

23. Consider the following statements regarding the folk culture of the Malwa region:
I. It is heavily influenced by the agrarian lifestyle and seasonal cycles.
II. Maach is the primary folk theatre of this region.
III. Badhai is the most prominent folk dance performed during weddings here.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

24. Which of the following represents the correct geographical order of Madhya Pradesh's major cultural regions from West to East?
(A) Baghelkhand, Bundelkhand, Malwa
(B) Malwa, Bundelkhand, Baghelkhand
(C) Bundelkhand, Malwa, Baghelkhand
(D) Malwa, Baghelkhand, Bundelkhand

25. Consider the following statements regarding the folk instruments of Madhya Pradesh:
I. The Dholak is an Avanaddha (membrane) instrument.
II. Manjeera is a Ghana (solid percussion) instrument.
III. The Bansuri is a Tat (stringed) instrument.
IV. Timki is often used to accompany traditional folk dances.
V. Folk instruments are usually made from locally sourced natural materials.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

26. Match the folk art/culture element in List I with its associated region or community in List II:

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42. Nimadi folk traditions have a notable cultural overlap with which neighboring state's culture?
(A) Uttar Pradesh
(B) Chhattisgarh
(C) Maharashtra
(D) Rajasthan

43. What is the traditional social context of the 'Matki' dance of the Malwa region?
(A) It is an all-male martial dance performed before a local deity to demonstrate physical strength and agility.
(B) It is a solo or group dance performed by women, often balancing earthen pots on their heads during weddings and festivals.
(C) It is a harvest dance performed exclusively by the Baiga tribe to ensure fertility of the agricultural land.
(D) It is a theatrical performance mimicking wild animals found in the central Indian forests and hilly terrains.

44. Biraha folk singing in Madhya Pradesh traditionally serves which social context?
(A) It is strictly sung to inaugurate the formal village panchayat meetings and legislative sessions.
(B) It is a loud war cry used by indigenous tribal chiefs before entering a regional territorial battle.
(C) It is the formal classical singing style once patronized in the royal courts of the Rewa princely state.
(D) It serves as an emotional outlet for separation and longing, often sung by communities in rural settings.

45. Identify the correct statement about 'Swang' folk theatre:
(A) It is known for its heavy reliance on classical Hindustani music and complex raga-based singing patterns.
(B) It is performed only by women behind a curtain to maintain traditional social privacy and religious norms.
(C) It is a vibrant theatrical form incorporating satire, mimicry, and dialogue, popular in Bundelkhand.
(D) It focuses strictly on the detailed biography of modern political leaders and contemporary economic reforms.

46. Which region of Madhya Pradesh is recognized for maintaining a distinct identity through martial folk traditions like Alha and humorous theatrical forms like Swang?
(A) Malwa
(B) Bundelkhand
(C) Nimar
(D) Baghelkhand

47. Identify the odd one out among the folk performances of Madhya Pradesh based on their nature:
(A) Matki
(B) Nautanki
(C) Rai
(D) Karma

48. Kajri is predominantly sung during which season in the regional folk culture of Madhya Pradesh?
(A) Winter
(B) Monsoon
(C) Summer
(D) Spring

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49. What is the most appropriate description of the origin of the 'Rai' dance?
(A) It was traditionally associated with the Bedia community, performed for joy and celebration, eventually becoming widespread in Bundelkhand.
(B) It originated as a specific agricultural harvest celebration among the Bhil tribes in the western districts of the state.
(C) It was an aristocratic dance form imported from the Mughal courts to entertain regional feudal lords and their families.
(D) It originated as a somber mourning ritual performed by rural communities during times of severe drought or famine.

50. Which of the following best defines the 'Manjeera' in the context of MP's folk music?
(A) A large animal horn used for calling villagers to gather for important administrative meetings.
(B) A stringed instrument similar to a sitar used for classical performances in regional urban centers.
(C) A pair of small hand cymbals used to keep rhythm in devotional and folk songs.

(D) Maach

34. What is a defining feature of the 'Nautanki' tradition in the folk culture of Madhya Pradesh?
(A) It is an entirely silent pantomime performance focusing on expressive hand gestures and facial movements.
(B) It relies exclusively on classical Sanskrit dialogues and ancient Vedic hymns for its script and music.
(C) It is a solo painting tradition done on village walls using natural vegetable dyes and cow dung.
(D) It is a musical folk theatre featuring melodramatic storytelling, vibrant costumes, and loud percussion.

35. What is the cause of the heroic undertones found in the Alha folk tradition of Bundelkhand?
(A) It emerged from the historical context of frequent feudal conflicts and the valorization of martial defense.
(B) It was developed as a collection of children's nursery rhymes focused on fantasy and mythical creatures.
(C) It was a colonial mandate by the British administration to standardize local history for educational purposes.
(D) It is an adaptation of purely religious hymns used during temple rituals and monastic social gatherings.

36. Identify the incorrect pair of a folk theatre and its main feature:
(A) Ramlila - Enactment of the Mahabharata
(B) Maach - High-pitched musical dialogues and elevated stage
(C) Swang - Satire and mimicry
(D) Nautanki - Melodramatic acting with Dholak and Nagada

37. Identify the incorrect statement regarding the folk culture of the Malwa region:
(A) The Alha ballad is the central folk song tradition of Malwa.
(B) Its folk songs often reflect devotion to Nirgun saints.
(C) The Matki dance is a popular women's dance form here.
(D) Sanja painting is a prominent folk art of this region.

38. Identify the incorrect statement regarding folk music instruments of Madhya Pradesh:
(A) They are usually made from local materials like wood, animal skin, and clay.
(B) Instruments like the Timki and Mandal are popular in tribal-dominated regions.
(C) They play a crucial rhythmic role in supporting folk dances.
(D) They are highly standardized, manufactured in large industrial factories.

39. Phulpati is a traditional folk dance of Madhya Pradesh primarily associated with:
(A) Married men celebrating the successful completion of the autumn harvest season in rural villages.
(B) Professional dancers performing specialized routines in the royal courts of the Gwalior princely state.
(C) Elderly women performing rhythmic chants during funeral rites and memorial services in tribal areas.
(D) Unmarried girls during the Dasara/Navratri festival in the Malwa/Nimar region.

40. Consider the following statements regarding traditional folk songs:
Statement I: Vivah Geet are specialized folk songs sung to guide and celebrate the various rituals of a marriage ceremony.
Statement II: These songs are exclusively performed by professional male singers in rural Madhya Pradesh.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

41. The Lokrang festival is typically held in which city of Madhya Pradesh?
(A) Indore
(B) Bhopal
(C) Jabalpur
(D) Ujjain

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singing.
(C) The Dhol is exclusively used by non-tribals for prayer, and the Dholak by tribal groups for hunting.
(D) There is no difference in their physical construction or their specific rhythmic playing techniques.

61. The narrative style of Baghelkhandi 'Lok Kathayen' frequently incorporates:
(A) Only silent gestures without spoken words to communicate complex emotional states.
(B) Dialogue spoken purely in English to appeal to modern youth in regional urban centers.
(C) A mix of prose and rhythmic verses to maintain audience engagement.
(D) Written scripts that the audience must read silently during the performance.

62. What is a major challenge faced in the preservation of folk culture in the age of digital media?
(A) Younger generations are shifting their attention to globalized pop culture, leading to the marginalization of oral folk traditions.
(B) Digital media is completely banned in rural Madhya Pradesh to protect the cultural purity of local villages.
(C) Digital media technologies physically make traditional acoustic instruments sound out of tune during recordings.
(D) Folk artists refuse to use mobile phones or modern communication tools due to ancient religious restrictions.

63. Consider the following statements regarding folk painting:
Statement I: Folk painting traditions in Madhya Pradesh are restricted exclusively to tribal communities.
Statement II: Non-tribal rural communities also practice intricate floor and wall painting traditions like Mandana.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

64. Consider the following statements regarding the impact of tourism on folk culture:
Statement I: The promotion of folk culture in tourism can lead to the commercialization and potential dilution of authentic traditions.
Statement II: Tourism provides vital economic sustenance to traditional artisans who might otherwise abandon their crafts.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct and highlight the dual impact of tourism.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

65. Who among the following is widely revered as a prominent folk poet of the Nimadi dialect, often referred to as the 'Kabir of Nimar'?
(A) Sant Singaji
(B) Isuri
(C) Ghagh
(D) Jagnik

66. 'Gangaur' is a major cultural festival celebrated with folk songs and dances primarily in which region of Madhya Pradesh?
(A) Nimar
(B) Mahakoshal
(C) Baghelkhand
(D) Bundelkhand

67. Which folk painting tradition is known for decorating the walls and courtyards during the Navratri festival by unmarried girls in Malwa?
(A) Pithora
(B) Mandana
(C) Sanja
(D) Kohbar

68. How have regional dialects like Bundeli and Malwi contributed to the broader Hindi literary tradition?
(A) By replacing standard Hindi completely in national media and official government documentation.

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86. What is a common thematic element found in the folk tales (Lok Kathayen) of Madhya Pradesh?
(A) Space exploration and futuristic technology used for interstellar trade and colonization.
(B) The triumph of rural wisdom, moral lessons, and interactions with nature/deities.
(C) Complex financial market dynamics and the history of modern industrial banking systems.
(D) Strict adherence to classical Sanskrit dramaturgy and the rules of ancient Vedic aesthetics.

87. Which region's folk culture is prominently featured at the Khajuraho Dance Festival, alongside Indian classical dances?
(A) Only Malwa
(B) Bundelkhand and surrounding regional folk traditions
(C) Only Nimar
(D) It strictly bans any folk performances

88. What role do folk riddles (Paheliyan) play in the rural culture of Madhya Pradesh?
(A) They are used as a formal test for administrative jobs in panchayats and local government bodies.
(B) They serve as an oral tradition for cognitive development, entertainment, and passing time during communal gatherings.
(C) They are sung as religious hymns during temple offerings to please local deities in the Nimar region.
(D) They are used exclusively by tribal shamans for healing rituals and communicating with the spirit world.

89. Which government body in Madhya Pradesh is primarily tasked with the documentation and promotion of local tribal and folk arts?
(A) Madhya Pradesh State Tourism Development Corporation
(B) Adivasi Lok Kala Evam Boli Vikas Academy
(C) Department of Heavy Industries
(D) Madhya Pradesh Cricket Association

90. Which classic Hindi literary epic is fundamentally based on a Bundeli folk narrative?
(A) Alha Khand (Parmal Raso)
(B) Ramcharitmanas
(C) Kamayani
(D) Godan

91. Which of the following defines the 'Mandana' art form of Madhya Pradesh?
(A) A specialized style of pottery making practiced in the eastern districts of the Baghelkhand region.
(B) A floor and wall painting tradition practiced by women, especially on festivals like Diwali.
(C) A traditional wrestling technique developed in Malwa for the training of royal security forces.
(D) A type of rhythmic folk theatre native to Mahakoshal focusing on forest survival narratives.

92. What cultural significance does the 'Teej' festival hold in the folk traditions of Madhya Pradesh?
(A) It is solely an agricultural harvest festival for men to celebrate the yield of summer crops.
(B) It marks the end of the traditional theater season and the closure of rural markets.
(C) It is a women-centric festival celebrating monsoon, marital bliss, and involves swing-riding and specific folk songs.
(D) It is a day dedicated to mourning historical battles fought in the northern plains of the state.

93. Identify the incorrect statement about the 'Kathi' dance:
(A) It is indigenous to the Nimar region.
(B) It involves dancers wearing highly colorful costumes and carrying bamboo sticks.
(C) It is heavily influenced by the martial arts of the Marathas.
(D) It is a devotional dance usually starting on Dev Prabodhini Ekadashi.

94. Consider the following statements regarding the integration of folk culture in education:
Statement I: The modern education system heavily integrates local dialects and folk literature in primary schools across MP.
Statement II: A major challenge to folk literature is its exclusion from mainstream standardized educational curricula, which prefer standard Hindi or English.
Which of the above statement(s) is/are correct?

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markets for handicrafts, and providing livelihood to traditional performers.

78. Which of the following is a negative consequence of ignoring local proverbs and idioms in Madhya Pradesh's educational curriculum?
(A) A total collapse of the state's industrial economy and foreign investment potential.
(B) An artificial increase in the overall literacy rate among rural youth across the state.
(C) A massive boom in the development of modern high-technology sectors and IT parks.
(D) The disconnection of younger generations from traditional ecological and social wisdom.

79. Apply the concept of intangible cultural heritage: Why might a folk dance like 'Rai' be documented under the UNESCO framework?
(A) Because it is a physical monument located in the geographical center of the Bundelkhand region.
(B) To protect the traditional knowledge, social practices, and performing arts transmitted orally across generations.
(C) To commercially exploit the dance in Hollywood films and international commercial advertising campaigns.
(D) To restrict its performance only to certified government officials and high-ranking administrative personnel.

80. Identify the correct pair of a folk literature personality and their contribution:
List I: (Folk Literature Figure)
P. Sant Singaji
Q. Isuri
R. Jangarh Singh
S. Jagnik
List II: (Contribution)
1. Popularizing Bundeli Phag
2. Creating the Gond art style
3. Writing Malwi poetry
4. Composing the Alha Khand
(A) Sant Singaji - Popularizing Bundeli Phag
(B) Isuri - Creating the Gond art style
(C) Jangarh Singh - Writing Malwi poetry
(D) Jagnik - Composing the Alha Khand

81. Identify the correct pair of a seasonal folk song and its associated festival:
List I: (Seasonal Folk Song)
P. Kajri
Q. Garba
R. Phag
S. Alha
List II: (Associated Festival)
1. Diwali
2. Makar Sankranti
3. Holi
4. Raksha Bandhan
(A) Kajri - Diwali
(B) Garba - Makar Sankranti
(C) Phag - Holi
(D) Alha - Raksha Bandhan

82. Folk tales of the Malwa region often use which element as a primary tool for social commentary?
(A) Humor and sharp wit
(B) Tragic martyrdom
(C) Martial arts descriptions
(D) Abstract philosophical treatises

83. Identify the incorrect statement regarding the literary dialects of Madhya Pradesh:
(A) Bundeli is rich in heroic poetry and romantic ballads.
(B) Bagheli literature often features devotional and agricultural themes.
(C) Nimadi literature has been enriched by the works of local saints.
(D) Malwi has no written literature and is entirely extinct.

84. The magazine 'Choumasa', published in Madhya Pradesh, focuses primarily on:
(A) Modern cinematic trends and Bollywood.
(B) Industrial development and foreign investment.
(C) Tribal and folk arts, literature, and culture.
(D) Competitive exam preparation.

85. Which of the following contemporary artists was instrumental in bringing Madhya Pradesh's folk/tribal music to the national stage?
(A) Teejan Bai
(B) Lata Mangeshkar
(C) Prahlad Singh Tipanya
(D) Kishore Kumar

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(A) Malwi
(B) Bundeli
(C) Bagheli
(D) Nimadi

139. Which of the following folk artists of Madhya Pradesh was awarded the Padma Shri for popularizing the 'Rai' dance?
(A) Prahlad Singh Tipanya
(B) Ram Sahay Pandey
(C) Teejan Bai
(D) Bhuri Bai

140. 'Gaur' dance is famously associated with the tribal and folk culture bordering which region of Madhya Pradesh?
(A) Northern Malwa
(B) Western Nimar
(C) Eastern Baghelkhand
(D) Southern Mahakoshal / Bastar proximity

141. Identify the odd one out among these prominent figures related to MP's traditional culture:
(A) Jangarh Singh Shyam
(B) Bhuri Bai
(C) Makhanlal Chaturvedi
(D) Durga Bai Vyam

142. Which of the following instruments is essential to the performance of the traditional 'Rai' dance?
(A) Sitar
(B) Tabla
(C) Sarod
(D) Bedia Dholak and Timki

143. The 'Bhatri' dialect is sometimes spoken in the border areas of MP, but which of the following is considered one of the state's four major recognized folk literary dialects?
(A) Magahi
(B) Maithili
(C) Bagheli
(D) Awadhi

144. Which folk singing tradition involves reciting tales of bravery with extreme vigor, often inducing a trance-like enthusiasm in the audience?
(A) Alha
(B) Sohar
(C) Sanja Geet
(D) Banna-Banni

145. Which of the following is NOT a traditional folk musical instrument of Madhya Pradesh?
(A) Mandal
(B) Timki
(C) Synthesizer
(D) Chikara

146. What is the most appropriate description of 'Pithora' art in the cultural fabric of MP?
(A) It is a classical court painting style developed in the eighteenth century for royal portraits.
(B) It is a highly ritualistic wall painting of the Bhil and Bhilala tribes, traditionally depicting horses.
(C) It is a delicate form of embroidery done on silk fabric for ceremonial wedding garments.
(D) It is a modern graffiti art form using synthetic paints in the urban centers of the state.

147. Which regional culture in MP is characterized by the use of the 'Nagadi' and 'Shehnai' in almost all its auspicious village functions?
(A) Bundelkhand
(B) Nimar
(C) Malwa
(D) Baghelkhand

148. Apply the concept: If a documentary filmmaker wants to capture the authentic, traditional 'Maach' performance in its original environment, where should they ideally film?
(A) Ujjain
(B) Orchha
(C) Rewa
(D) Mandla

149. Consider the following statements regarding Gond Art:
Statement I: Gond art strictly remains an obscure folk tradition with no presence in contemporary fine art galleries.
Statement II: Artists from the Pardhan Gond community have successfully commercialized their art, gaining international fine art acclaim.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.

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(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

95. In the context of MP's folk literature, the term 'Lok Sahitya' refers to:
(A) Only the specific literature recognized by national university boards for academic degree accreditation.
(B) Literature created by the people, encompassing oral songs, tales, proverbs, and ballads.
(C) Official government gazettes detailing rural developmental policies and agrarian tax regulations.
(D) Direct translations of European classics into standard Hindi for rural literacy programs.

96. Which of the following pairs of a dance form and its defining prop is correct?
(A) Matki - Bamboo sticks
(B) Gendi - Wooden stilts
(C) Kathi - Earthen pot
(D) Rai - Swords

97. The tradition of 'Sujata' or 'Sanja' in Malwa involves:
(A) Martial arts competitions among village youth to determine the next generation of local community leaders.
(B) A form of classical singing mimicking the Sarangi used for court entertainment in the Ujjain region.
(C) A community feast organized after the wheat harvest to feed the disadvantaged members of the village.
(D) Wall motifs created using cow dung and flowers by unmarried girls during the Pitru Paksha.

98. Which of the following correctly pairs a traditional MP craft/art with its cultural significance?
(A) Bagh Print - A tribal textile art utilizing natural dyes.
(B) Zari Zardozi - A rural mud-painting technique.
(C) Dhokra Art - A method of digital painting.
(D) Pithora - A classical dance form.

99. The 'Bagheli' dialect is linguistically classified under which major group of Indo-Aryan languages?
(A) Western Hindi
(B) Eastern Hindi
(C) Bihari
(D) Pahari

100. Apply the concept: If a cultural policy aims to preserve the intangible heritage of MP, which of the following projects should it prioritize?
(A) Rebuilding old stone forts and defensive structures in the Gwalior and Chambal regions.
(B) Promoting modern pop concerts in Bhopal to attract high-spending international tourists.
(C) Digitally recording and archiving the oral narratives of rural elders in Baghelkhand.
(D) Expanding the high-speed highway network in rural Malwa to facilitate trade.

101. 'Kalgi-Turra' is a traditional folk singing style famous in the Nimar region. What is its format?
(A) A competitive, question-and-answer style musical debate between two rival groups.
(B) A solo meditative chant performed in silence within the inner sanctum of village temples.
(C) A silent storytelling technique using only hand gestures and stylized bodily movements.
(D) A rhythmic lullaby sung to infants by household elders to ensure deep and peaceful sleep.

102. Which instrument is famously paired with the singing of the Alha Khand to create a martial, energetic atmosphere?
(A) Dholak and Nagada
(B) Bansuri (Flute)
(C) Ektara
(D) Harmonium

103. The 'Gendi' dance, involving dancing on stilts, is a notable folk/tribal tradition primarily seen in which region's cultural overlap?

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121. Identify the incorrect statement about the 'Karma' dance:
(A) It is strictly a solo performance by the village headman.
(B) It is performed during the autumn season.
(C) Dancers carry a branch of the Karma tree during the performance.
(D) Both men and women participate in it, often forming concentric circles or facing rows.

122. In the context of MP's folk idioms (Muhavare), they are most commonly derived from:
(A) Translated excerpts of modern English literature used in primary schools.
(B) Highly technical terminologies used in the modern national stock market.
(C) Classical Persian poetry once used in the administrative courts of the region.
(D) Everyday agricultural activities, animal behavior, and rural family dynamics.

123. The stories of 'Chhatrasal' form a significant part of the folk memory and tales of which region?
(A) Nimar
(B) Malwa
(C) Mahakoshal
(D) Bundelkhand

124. Why is 'Lokrang' considered a significant cultural event in MP?
(A) It is the only designated time each year when the state legislative assembly meets for official policy debates.
(B) It brings together folk and tribal artists from across the state and country to a single platform in Bhopal, promoting cross-cultural appreciation.
(C) It is a specialized industrial trade fair focusing on the global export of modern agricultural machinery and tools.
(D) It features a lineup of international western artists and performers to replace local regional folk art traditions.

125. Find the odd one out among the themes of Madhya Pradesh's folk tales:
(A) Origin myths of local tribes
(B) Heroic stands against historical invaders
(C) Exploits of witty characters tricking the powerful
(D) Interstellar travel and futuristic science

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126. The traditional 'Gammat' folk theatre is primarily associated with which region?
(A) Malwa
(B) Mahakoshal
(C) Baghelkhand
(D) Nimar

127. The term 'Phag' in Bundelkhand folk literature primarily refers to:
(A) Songs of mourning.
(B) Spells used by traditional healers.
(C) Joyous, rhythmic songs sung during the Holi festival.
(D) Administrative documents of the village.

128. What distinguishes 'Nautanki' from 'Maach' as a folk theatre form?
(A) Nautanki is heavily melodramatic and popular in the Bundelkhand/Gird region, whereas Maach is deeply rooted in Malwa's distinct musical tradition.
(B) Nautanki relies entirely on classical Indian dance forms, while Maach uses only spoken prose without any musical accompaniment.
(C) Nautanki is traditionally performed only during the daylight hours, while Maach is strictly performed at midnight in forested areas.
(D) There is no historical or artistic distinction between the two forms as they are identical regional names for the same performance.

129. What is the primary focus of the 'Vanya' publication by the Government of Madhya Pradesh?
(A) Promoting industrial estates.
(B) Publishing modern scientific research papers.
(C) Providing urban real estate listings.
(D) Highlighting tribal development, culture, and folk literature.

130. How does folk culture act as a 'social glue' in the rural societies of Madhya Pradesh?
(A) By reinforcing strict class and caste divisions through the use of exclusive viewing rights for elites.
(B) By bringing entire communities together for collective rituals, festivals, and performances

111. Identify the odd one out based on the artistic medium:
(A) Pithora
(B) Sanja
(C) Mandana
(D) Kalgi-Turra

112. What is the most appropriate reason for the decline of traditional Swang theatre?
(A) It was officially banned by the state government for being too critical of historical regional policies.
(B) The lack of patronage and the overwhelming influence of modern cinema and television.
(C) The performers migrated to classical Sanskrit theatre in the large urban centers of northern India.
(D) It requires highly expensive imported instruments that are no longer available in regional markets.

113. Which historical empire's legacy forms a major thematic component in the folk tales of the Mahakoshal region?
(A) The Maurya Empire
(B) The Chola Empire
(C) The Gondwana Kingdom (e.g., Rani Durgavati)
(D) The British Raj

114. What is the overarching theme of the poems composed by the Nimadi folk saint Singaji?
(A) Detailed descriptions of the romantic pursuit of village maidens and rural courtship rituals.
(B) Nirguna Bhakti (formless devotion), social equality, and moral living.
(C) Violent calls for rebellion against historical feudal lords and regional tax administrators.
(D) Highly technical and detailed instructions on contemporary architectural design and building materials.

115. Which demographic is the primary custodian of the 'Vivah Geet' (marriage songs) in the traditional rural society of Madhya Pradesh?
(A) Village headmen
(B) Professional male bards
(C) Traveling theater troupes
(D) Women of the household and community

116. The 'Gambhira' folk song style is predominantly associated with which cultural region?
(A) Mahakoshal
(B) Nimar
(C) Bundelkhand
(D) Malwa

117. Which of the following is an example of 'Cause and Effect' in the context of MP's folk culture?
(A) Cause: Introduction of standardized digital entertainment. Effect: Massive increase in traditional Swang performances.
(B) Cause: The promotion of global pop music styles. Effect: Rapid revival of the ancient Malwa Maach theatre.
(C) Cause: The legislative ban on traditional acoustic instruments. Effect: The global spread of Gond wall art styles.
(D) Cause: The agrarian lifestyle of Malwa. Effect: Folk festivals heavily tied to the agricultural calendar, such as Hareli.

118. Find the odd one out among the following based on regional origin:
(A) Maach
(B) Matki
(C) Sanja
(D) Rai

119. Which of the following dialects is considered a transitional dialect between Rajasthani and Hindi, prominently spoken in Western MP?
(A) Malwi
(B) Bagheli
(C) Bundeli
(D) Gondi

120. Which of the following is a characteristic feature of the 'Bhasmasur' myth often depicted in regional folk performances?
(A) It represents the classic triumph of divine trickery over uncontrolled boon-granted power.
(B) It highlights the procedural complexities of modern democratic elections and political campaigns.
(C) It focuses on agricultural trading prices and the historical evolution of rural markets.
(D) It is a recent story invented solely for the purpose of entertaining international tourists.

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(B) By infusing standardized Hindi with rich regional vocabulary, idiomatic expressions, and folk motifs.
(C) By strictly translating English novels into regional scripts for rural consumption in central India.
(D) They have had absolutely no influence on the development or style of modern standard Hindi literature.

69. Find the odd one out among the government initiatives meant to promote folk culture:
(A) Constructing smart city IT parks
(B) Organizing the Lokrang Festival
(C) Publishing the 'Choumasa' magazine
(D) Establishing the Adivasi Lok Kala Academy

70. Proverbs (Lokoktiyan) in Madhya Pradesh's folk traditions largely function to:
(A) Confuse outsiders trying to learn the local language for administrative or business purposes.
(B) Serve as secret codes during times of war to hide troop movements from regional rivals.
(C) Distill generations of agrarian, social, and moral experience into memorable phrases.
(D) Replace formal constitutional laws in villages with archaic and arbitrary verbal regulations.

71. Which of the following is considered a core characteristic of Bundeli folk literature?
(A) It reflects the rustic charm, feudal valor, and strong devotional currents of the region.
(B) It is exclusively written in Persian script to maintain its historical administrative purity.
(C) It consists entirely of silent plays without any vocal accompaniment or rhythmic music.
(D) It avoids any mention of local geography or the specific flora and fauna of the area.

72. The characters 'Ghagh' and 'Baddari' in the folk traditions of northern MP and Bundelkhand are famous for:
(A) Being legendary warriors who fought the Mughals.
(B) Providing weather forecasts and agricultural wisdom through rhymes.
(C) Being the central lovers in a tragic romance.
(D) Creating the Maach theatre.

73. Prahlad Singh Tipanya is renowned for performing which type of folk music from Madhya Pradesh?
(A) Alha ballads
(B) Biraha of Baghelkhand
(C) Swang theatre
(D) Kabir Bhajans in Malwi folk style

74. The poet 'Isuri' is famously associated with the folk literature of which dialect?
(A) Malwi
(B) Bagheli
(C) Bundeli
(D) Nimadi

75. 'Bhil' and 'Bhilala' tribal cultures significantly influence the folk traditions of which of the following non-tribal cultural regions?
(A) Baghelkhand
(B) Bundelkhand
(C) Gird region
(D) Nimar

76. Which of the following best explains why Gond art achieved 'crossover significance' from folk to fine art?
(A) The government officially banned all other forms of visual art to promote this specific regional style.
(B) It was the only art form formally recognized by the British colonial rulers during the nineteenth century.
(C) It relies heavily on modern digital graphic design techniques to appeal to a younger urban demographic.
(D) Artists like Jangarh Singh Shyam transitioned the traditional wall art to paper and canvas, gaining global recognition.

77. How does folk culture serve as a resource for the cultural economy of Madhya Pradesh?
(A) By exporting raw agricultural materials and unprocessed minerals to international industrial markets.
(B) By replacing modern manufacturing industries with large-scale artisanal workshops in urban districts.
(C) By selling community-owned land to foreign investors for the development of private tourist resorts.
(D) By attracting cultural tourism, creating

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regardless of social hierarchy.
(C) By replacing the need for formal local government and establishing a system of oral administrative codes.
(D) By encouraging people to abandon their traditional villages and migrate permanently to large urban industrial centers.

131. What is the fundamental difference between the 'Badhai' and 'Rai' dances of Bundelkhand?
(A) Badhai is a martial dance focused on defensive skills, while Rai is a somber mourning dance performed during droughts.
(B) Badhai expresses gratitude for births and marriages, while Rai is a social celebratory dance traditionally of the Bedia community.
(C) Badhai is strictly performed by male members of the family, whereas Rai is performed exclusively by children in rural areas.
(D) Badhai is indigenous to the western Malwa region, whereas Rai is a specific folk art belonging solely to Bundelkhand.

132. Consider the following statements regarding the diversity of folk culture:
Statement I: The folk culture of Madhya Pradesh is homogenous, meaning it is identical across all its districts.
Statement II: Geographic diversity, ranging from the Narmada valley to the village mountains, has fostered distinct regional sub-cultures.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

133. The narrative of 'Dhola-Maru', though originating in Rajasthan, heavily influences the folk songs of which neighboring MP region?
(A) Malwa
(B) Baghelkhand
(C) Mahakoshal
(D) Bundelkhand

134. What is the primary cause for the dilution of specific regional dialects like Nimadi among the younger generation?
(A) Official government mandates that strictly ban the use of regional dialects in public and private life.
(B) The extreme linguistic difficulty in pronouncing the specific phonetic sounds of the dialect.
(C) Increased rural-to-urban migration and the dominance of standard Hindi/English in digital media and education.
(D) The total lack of any historical literature or oral poetry ever recorded in the dialect.

135. Apply the concept of folk culture preservation: Which approach aligns best with the UNESCO framework for intangible heritage?
(A) Modifying traditional folk dances to make them look like choreographed Bollywood routines for commercial film sets.
(B) Legislatively banning public performances of the art form to keep it secret and mysterious for future generations.
(C) Ensuring the art form is transmitted within its traditional community context while providing economic dignity to the practitioners.
(D) Replacing all traditional handmade instruments with electronic backing tracks to save costs and modernise the performance.

136. Which region of Madhya Pradesh is famously associated with the 'Aheer' or 'Ahirai' dance?
(A) Baghelkhand
(B) Malwa
(C) Nimar
(D) Mahakoshal

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137. Identify the incorrect pair regarding the social context of MP folk culture:
(A) Sohar - Childbirth
(B) Phag - Monsoon sowing
(C) Vivah Geet - Weddings
(D) Garba/Dandiya influence - Navratri in Western MP

138. The folk literature of which regional dialect was heavily enriched by the works of the poet Jagnik?

(A) Malwa
(B) Mahakoshal / Gondwana regions
(C) Nimar
(D) Central Bundelkhand

104. The term 'Bhujaliya' or 'Bhujariya' in Madhya Pradesh's folk culture is associated with:
(A) A specialized weapon used in traditional folk dances performed during the martial arts season.
(B) A specific type of silk turban worn by village headmen in the western Malwa districts.
(C) A classical raga used for meditative singing in the temples of the Narmada valley.
(D) A festival celebrating the sowing of crops, particularly wheat or barley, followed by folk singing.

105. What is the defining characteristic of a 'Definition-Based' understanding of "Intangible Cultural Heritage" in Madhya Pradesh?
(A) It includes massive stone forts and royal palaces built by historical dynasties like the Scindias.
(B) It refers only to the physical assets held in the state's central financial treasury and gold reserves.
(C) It comprises oral traditions, performing arts, social practices, and traditional craftsmanship knowledge.
(D) It includes all geographical features like wildlife sanctuaries, national parks, and river valley systems.

106. What is the primary difference between a 'Folk Tale' (Lok Katha) and a 'Myth' in the context of MP's culture?
(A) Myths are always scientifically true, while folk tales are modern political speeches delivered in rural areas.
(B) Folk tales are often about ordinary people, animals, and moral lessons, while myths primarily deal with deities and the creation of the world.
(C) Folk tales are written down by professional academic historians, while myths are exclusively sung by traveling monks.
(D) There is absolutely no difference between the two terms in the context of central Indian oral and literary traditions.

107. Why is the documentation of folk culture heavily emphasized by institutions aligned with UNESCO's frameworks?
(A) Because oral traditions are vulnerable to permanent loss when practitioners pass away without passing on the knowledge.
(B) To generate massive copyright revenues for the state government through the sale of digital media rights.
(C) To strictly regulate and censor who is allowed to perform specific regional folk arts in public settings.
(D) To translate all existing regional folk literature into Latin for international academic research purposes.

108. 'Ahirai' and 'Dadar' are traditional folk dance/music forms primarily found in:
(A) Baghelkhand
(B) Malwa
(C) Nimar
(D) Bundelkhand

109. Identify the incorrect statement concerning the 'Mandal' instrument:
(A) It is a large, two-faced drum.
(B) It is heavily used in the Nimar and tribal regions.
(C) It provides deep rhythmic bass for community dances.
(D) It is a delicate string instrument played with a bow.

110. Consider the following statements regarding cultural interaction in Madhya Pradesh:
Statement I: The folk traditions of Madhya Pradesh exist in isolation and do not borrow from one another.
Statement II: Cultural exchange often occurs at regional borders, such as the blending of Bundeli and Bagheli elements in districts like Panna and Satna.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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150. Identify the correct pair of a cultural artifact and its region:
(A) Bagh print - Baghelkhand
(B) Chanderi weaving - Bundelkhand border region
(C) Nandana print - Mahakoshal
(D) Zari work - Nimar

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while Swang focuses on satire. Nautanki uses melodramatic acting with percussion. However, Ramlila is specifically the theatrical enactment of the Ramayana, depicting the life of Lord Rama. The enactment of the Mahabharata is a different tradition, making the Ramlila-Mahabharata pairing incorrect.

37. (A) The Alha ballad is the central folk song tradition of Malwa.
Malwa's folk culture includes the Matki dance, Sanja painting, and devotional songs influenced by Nirgun saints. However, the Alha ballad is not a product of Malwa; it is the definitive folk song tradition of the Bundelkhand region. Attributing Alha to Malwa is incorrect, as Malwa's own musical landscape is shaped more by seasonal agricultural songs and the teachings of Sant Kabir.

38. (D) They are highly standardized, manufactured in large industrial factories.
Folk musical instruments in Madhya Pradesh are deeply connected to the local environment and are traditionally handcrafted from wood, skin, and clay. They provide essential rhythmic support for various regional dances and are especially prominent in tribal areas. These instruments are not mass-produced in industrial factories; rather, they are made by local artisans using traditional techniques passed down through generations.

39. (D) Unmarried girls during the Dasara/Navratri festival in the Malwa/Nimar region.
Phulpati is a traditional folk dance predominantly performed in the Malwa and Nimar regions. This dance is specifically associated with unmarried girls and is performed during the festive period of Dasara and Navratri. It involves rhythmic movements and is a celebration of youth and seasonal transitions, reflecting the localized social customs and religious observances of the western state.

40. (C) Statement I is correct but Statement II is incorrect.
Vivah Geet are specialized folk songs essential to the various rituals of marriage ceremonies in rural Madhya Pradesh. These songs serve to guide the proceedings and celebrate the union. Contrary to being performed by professional males, these songs are almost exclusively the domain of the women in the family and community, who preserve this oral tradition through domestic participation.

41. (B) Bhopal
The Lokrang Festival is a major cultural event organized annually by the Madhya Pradesh government. It is typically held in Bhopal, the state capital, starting on Republic Day. The festival serves as a prestigious platform to showcase the rich diversity of tribal and folk arts, music, and dances from various regions of the state and across the entire country.

42. (C) Maharashtra
The Nimar region is located in the southwestern part of Madhya Pradesh, sharing a border with Maharashtra. Due to this geographic proximity, Nimadi folk traditions have experienced significant cultural exchange and overlap with Maharashtrian culture. This influence is evident in the local dialect, musical styles, and certain social customs, reflecting the fluid nature of regional boundaries in central India.

43. (B) It is a solo or group dance performed by women, often balancing earthen pots on their heads during weddings and festivals.
The Matki dance is a quintessential folk tradition of the Malwa region, primarily performed by women. A defining feature of this dance is the skill of balancing one or more earthen pots, known as Matkis, on the head while performing rhythmic steps. It is a staple at weddings and festivals, serving as a graceful expression of communal joy and cultural identity.

44. (D) It serves as an emotional outlet for separation and longing, often sung by communities in rural settings.
Biraha is a significant folk singing tradition in eastern Madhya Pradesh, particularly in the Baghelkhand region. The genre is characterized by its focus on themes of separation, heartache, and the longing of lovers or family members. It provides a vital emotional outlet for the rural population, using powerful vocals and poetic verses to express universal human sentiments within a local context.

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9. (D) A is false but R is true.
Maach serves as the primary representative folk theatre of the Malwa region, not Bundelkhand. This traditional art form historically evolved in Ujjain and is characterized by the use of the Malwi dialect in its musical performances. While the assertion incorrectly identifies its regional home, the reasoning accurately describes its origins, linguistic characteristics, and the melodic nature of its theatrical dialogues.

10. (C) P-2, Q-4, R-1, S-3
Various institutional efforts aim to protect and promote traditional heritage. UNESCO focuses on the global safeguarding of intangible oral traditions. The annual Lokrang Festival in Bhopal showcases performing arts from across the state. The Adivasi Lok Kala Academy specializes in documenting tribal and folk artistic expressions. Digital archiving provides a modern solution to preserve fragile folk music against contemporary media.

11. (D) Mahakoshal
The Mahakoshal region, located in the southeastern part of the state, maintains a deep historical connection with the Gondwana empire. This legacy has resulted in a unique cultural synthesis where tribal traditions and non-tribal folk practices blend. Iconic historical figures like Rani Durgavati remain central to the local folklore, highlighting the region's distinct identity and the resulting synthesis of heritage.

12. (C) P-3, Q-4, R-1, S-2
Dialects in Madhya Pradesh are geographically concentrated in specific districts that act as cultural hubs. Malwi is prominently spoken in Ujjain, while Bundeli has a strong presence in Tikamgarh. The Bagheli dialect is the primary language of the Rewa district in the east. In the southwestern Nimar region, Khargone serves as a major center for the Nimadi speaking population.

13. (B) III only
While tribal and non-tribal cultures have distinct origins, they are not entirely isolated. Tribal culture operates through customary laws and animism, whereas non-tribal folk culture is tied to agrarian structures. However, significant crossover occurs, as seen in shared traditions like the Karma dance. Both cultures rely on oral transmission, proving that boundaries between these artistic expressions are often fluid and permeable.

14. (A) I and II only
Mahakoshal's folk culture is a vibrant synthesis of tribal and non-tribal elements, deeply influenced by the historical Gondwana kingdom. This heritage is visible in the region's unique traditions and local legends. While Mahakoshal possesses a rich array of dances, the Matki dance is specifically a characteristic of the Malwa region, rather than being an exclusive practice of the southeastern districts.

15. (D) The lifestyle, beliefs, arts, and oral traditions transmitted informally among a region's common people.
Folk culture represents the organic and informal heritage of a community, encompassing its daily lifestyle, spiritual beliefs, and artistic expressions. Unlike classical arts patronized by royal courts, folk traditions are passed down orally through generations of common people. In Madhya Pradesh, this includes diverse regional dialects, seasonal songs, traditional dances, and local myths that define the state's rural identity.

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16. (A) P-3, Q-1, R-4, S-2
Traditional folk songs are intrinsically linked to specific life events and seasons. The Alha ballads narrate heroic martial deeds, while Sohar songs celebrate the birth of a child. Vivah Geet are essential for various wedding rituals across the state. Kajri is a seasonal genre performed during the monsoon, reflecting the emotional landscape and agricultural cycles of the rural communities.

17. (A) Invocation to local deities (Bhairav/Devi) → Entry of the Nayak → Main storytelling → Concluding prayer
A typical Maach performance follows a structured sequence that blends spirituality with entertainment. It begins with an invocation to local deities like Bhairav or Devi to seek blessings. This is followed by the formal entry of the Nayak, or lead character. The performance then moves into the main storytelling phase through musical dialogues, eventually ending with a traditional concluding prayer.

54. (C) Jhumar
Jhumar is a traditional folk dance where women form a circle, hold hands, and move in rhythmic patterns. This style of collective dancing shares similarities with the Garba of Gujarat. Performed during festivals and social gatherings, Jhumar emphasizes communal harmony and the grace of synchronized movement, serving as a popular form of group entertainment among women in various rural areas.

55. (A) Nagada - Avanaddha (Membrane)
Musical instruments are classified based on how they produce sound. The Nagada is a large drum covered with animal skin, making it an Avanaddha or membrane instrument. Conversely, the Chikara is a stringed (Tat) instrument, the Ektara is also stringed (Tat), and the Pungi is a wind (Sushir) instrument. Therefore, the Nagada is the only correctly paired instrument in the provided list.

56. (A) Malwa - Matki dance
Each cultural region in Madhya Pradesh has a signature folk identity. The Matki dance is a defining characteristic of the Malwa region. In contrast, Maach is the primary theatre of Malwa, not Nimar. Kathi is a dance from Nimar, and Swang is a theatrical form from Bundelkhand. These regional associations are vital for understanding the state's diverse and geographically distinct cultural heritage.

57. (A) Ujjain
The historical and cultural roots of the Maach folk theatre are most deeply tied to the city of Ujjain. This ancient city served as the cradle for the development of Maach, where it evolved into a sophisticated form of musical storytelling. To this day, Ujjain remains the primary center for Maach, preserving the traditional techniques and Malwi dialect used in the performances.

58. (A) Due to geographic proximity and linguistic continuities like the Bhojpuri-Bagheli continuum.
Cultural diffusion often occurs across state borders where geographic proximity allows for constant interaction. Baghelkhand shares significant folk traits with eastern Uttar Pradesh and Bihar because of its location and linguistic similarities. The transition between dialects like Bagheli and Bhojpuri creates a cultural continuum, leading to shared singing traditions, festivals, and social customs that transcend modern administrative boundaries.

59. (C) Statement I is correct but Statement II is incorrect.
The Karma dance is a significant cultural tradition performed during the autumn and winter months to celebrate the branch of the Karma tree. While it has deep roots in the Gond tribe, it is not restricted to them. Other tribes like the Baigas and even some neighboring non-tribal rural communities have adopted the dance, making it a shared regional tradition.

60. (B) The Dhol is played with sticks for loud outdoor events, while the Dholak is often played with hands for intimate indoor singing.
Although both are percussion instruments, the Dhol and Dholak serve different musical roles. The Dhol is a large, powerful drum usually played with sticks to create a loud sound suitable for outdoor processions and large festivals. The Dholak is smaller and typically played with the hands, providing a softer, more intricate rhythm for indoor devotional singing and domestic folk songs.

61. (C) A mix of prose and rhythmic verses to maintain audience engagement.
Baghelkhandi 'Lok Kathayen' or folk tales utilize a dynamic narrative style to keep listeners engaged. Storytellers often switch between spoken prose for plot descriptions and rhythmic verses for emotional or dramatic highlights. This blend of styles is a hallmark of oral traditions in the region, ensuring that the stories are both informative and musically appealing to a diverse rural audience.

62. (A) Younger generations are shifting their attention to globalized pop culture, leading to the marginalization of oral folk traditions.
A significant challenge for the preservation of folk culture is the shifting interest of younger generations. With the rise of digital media and globalized pop culture, many youth in rural areas are moving away from traditional oral arts. This cultural shift leads to the marginalization of ancient traditions, as fewer young people are willing to learn and carry forward their ancestral heritage.

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Manjeera is a simple solid percussion or Ghana instrument. The Chikara is a stringed or Tat instrument used for melodic accompaniment. The Bansuri, being a wind or Sushir instrument, represents a different acoustic category. This sequence correctly orders the instruments from solid percussion to stringed and finally to wind.

28. (A) P-3, Q-4, R-1, S-2
Each folk theatre form has unique characteristics and regional roots. Maach is an open-air theatre from Malwa featuring elevated stages. Swang involves satire and mimicry, predominantly found in Bundelkhand. Nautanki is a musical folk play known for high-pitched singing and melodramatic plots. Ramlila is a traditional mythological enactment of the Ramayana performed during festivals across various regions of the state.

29. (A) Both A and R are true and R is the correct explanation of A.
The Karma dance serves as a bridge between tribal and non-tribal communities in Madhya Pradesh. While it originated as a ritualistic harvest dance among indigenous tribes like the Gonds and Baigas, its cultural appeal led to its adoption by neighboring rural folk groups. This process of cultural diffusion explains why Karma is now recognized as both a tribal and folk tradition.

30. (A) I, II, and III only
The Rai dance is the iconic folk dance of Bundelkhand, traditionally associated with the Bedia community. It is performed to the rhythmic beats of the Dholak and Nagada during celebrations. Although it has historical roots in specific communities, it is not restricted to men; in fact, female dancers typically lead the performance, making the statement about male-only participation incorrect.

31. (C) A song performed to celebrate the birth of a child.
Sohar is a specialized genre of folk music deeply embedded in the domestic traditions of Madhya Pradesh. These songs are specifically performed to celebrate the birth of a child, expressing joy and seeking blessings for the newborn. Usually sung by the women of the household, Sohar reflects the importance of family milestones and the continuity of oral musical heritage.

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32. (B) Bundelkhand
The Badhai dance is a prominent traditional performance originating from the Bundelkhand region. It is characterized by its energetic movements and is typically performed during auspicious occasions such as the birth of a child or marriages. The dance serves as a collective expression of gratitude and joy, involving both rhythmic music and vibrant costumes that define Bundeli folk culture.

33. (B) Biraha
Baghelkhand's folk culture is distinctively characterized by the Biraha singing tradition. These songs often express themes of separation, longing, and emotional depth, reflecting the social and historical experiences of the local communities. Unlike the theatrical Maach of Malwa or the upbeat Lavani of Maharashtra, Biraha remains a soulful oral tradition that is central to the identity of eastern Madhya Pradesh.

34. (D) It is a musical folk theatre featuring melodramatic storytelling, vibrant costumes, and loud percussion.
Nautanki is a popular form of musical folk theatre in the northern regions of Madhya Pradesh. It is distinguished by its melodramatic narrative style, use of vibrant and elaborate costumes, and rhythmic accompaniment by instruments like the Dholak and Nagada. This theatrical form blends secular stories with folk music, providing high-energy entertainment for rural audiences during festivals and gatherings.

35. (A) It emerged from the historical context of frequent feudal conflicts and the valorization of martial defense.
The Alha folk tradition is characterized by its powerful heroic undertones, which are rooted in the historical reality of the Bundelkhand region. Frequent feudal warfare and the need for martial defense led to the valorization of warriors like Alha and Udal. These ballads were composed to inspire courage and commemorate the martial spirit required to protect the land during turbulent times.

36. (A) Ramlila - Enactment of the Mahabharata
Folk theatre forms are defined by their specific themes and regional performance styles. Maach is known for high-pitched musical dialogues,

currents. These elements are captured in oral epics, seasonal songs, and local tales, creating a rich and multifaceted literary identity for the Bundelkhand region.

72. (B) Providing weather forecasts and agricultural wisdom through rhymes.
Ghagh and Baddari are legendary figures in the folk traditions of northern Madhya Pradesh and Bundelkhand. They are famous for their couplets and rhymes that offer practical wisdom on agriculture and weather forecasting. Farmers have relied on these traditional "sayings" for generations to decide when to sow crops or predict rainfall, showcasing the importance of folk knowledge in agrarian life.

73. (D) Kabir Bhajans in Malwi folk style
Prahlad Singh Tipanya is a renowned folk singer from the Malwa region who has gained national and international acclaim. He is best known for his powerful renditions of Kabir Bhajans, performed in the distinct Malwi folk style. His work focuses on the spiritual and social messages of Sant Kabir, bringing the traditional music and philosophy of Malwa to a wider modern audience.

74. (C) Bundeli
The poet Isuri is a towering figure in Bundeli folk literature, particularly famous for his 'Phags'. His compositions are known for their romantic themes, sharp wit, and deep connection to the rural landscape of Bundelkhand. Isuri's work remains highly popular in the region's oral tradition, and he is often celebrated as the definitive voice of Bundeli folk poetry and rhythmic expression.

75. (D) Nimar
The Nimar region's folk traditions are significantly influenced by the presence of the Bhil and Bhilala tribal communities. This interaction has led to a cultural synthesis where tribal musical instruments, dance steps, and religious motifs are integrated into the broader Nimadi folk culture. This tribal-folk overlap is a defining feature of the region's heritage, particularly visible during major festivals and community celebrations.

76. (D) Artists like Jangarh Singh Shyam transitioned the traditional wall art to paper and canvas, gaining global recognition.
Gond art achieved crossover significance because of the visionary work of artists like Jangarh Singh Shyam. By moving the traditional patterns and motifs from mud walls to paper and canvas, these artists made the style accessible to the global art market. This transition allowed Gond art to be recognized as a sophisticated form of fine art while retaining its deep folk and tribal roots.

77. (D) By attracting cultural tourism, creating markets for handicrafts, and providing livelihood to traditional performers.
Folk culture is a vital resource for Madhya Pradesh's cultural economy. It attracts domestic and international tourists who are interested in authentic regional experiences. This interest creates a robust market for traditional handicrafts and textiles. Furthermore, cultural festivals and tourism provide essential livelihoods for traditional performers and artisans, ensuring the economic viability and continued practice of these ancient artistic traditions.

78. (D) The disconnection of younger generations from traditional ecological and social wisdom.
Ignoring local proverbs and idioms in the educational curriculum leads to a significant cultural loss. These linguistic elements contain centuries of ecological knowledge and social wisdom specific to the region. When they are excluded from formal education, younger generations lose touch with their heritage. This disconnection makes it harder for them to understand their environment and the traditional values that shaped their community.

79. (B) To protect the traditional knowledge, social practices, and performing arts transmitted orally across generations.
Documenting a folk dance like 'Rai' under the UNESCO framework for intangible heritage is essential for its long-term survival. Such documentation helps protect the traditional knowledge, social rituals, and artistic techniques that are otherwise passed down only orally. By providing institutional recognition and formal records, this framework ensures that the dance remains a living tradition even as social structures and lifestyles continue to change.

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45. (C) It is a vibrant theatrical form incorporating satire, mimicry, and dialogue, popular in Bundelkhand.
Swang is a traditional folk theatre form that is highly popular in the Bundelkhand region. It is characterized by its use of sharp satire, mimicry, and humorous dialogues to comment on social issues and everyday life. Performers often use vibrant costumes and energetic acting to engage the audience, making it a dynamic and accessible form of rural entertainment and social commentary.

46. (B) Bundelkhand
Bundelkhand is recognized for its strong and distinct cultural identity, which is heavily influenced by a history of martial valor and rustic humor. This is exemplified by the Alha ballads, which celebrate heroic deeds, and the Swang theatre, known for its satire. These traditions reflect the region's unique social fabric, combining a respect for bravery with a vibrant, playful theatricality.

47. (B) Nautanki
While Matki, Rai, and Karma are primarily classified as traditional folk or tribal dances of Madhya Pradesh, Nautanki is fundamentally a form of musical folk theatre. Although it involves dance and music, its core structure is based on dramatic storytelling and melodramatic narrative. This distinction in the primary nature of the performance makes Nautanki the odd one out among the listed artistic expressions.

48. (B) Monsoon
Kajri is a popular seasonal folk song genre in Madhya Pradesh, traditionally performed during the monsoon season. The arrival of the rains brings a shift in the rural landscape and mood, which is captured in the rhythmic and often emotional melodies of Kajri. These songs frequently revolve around themes of nature's beauty and the longing of separated lovers during the rainy months.

49. (A) It was traditionally associated with the Bedia community, performed for joy and celebration, eventually becoming widespread in Bundelkhand.
The Rai dance originated within the Bedia community of Bundelkhand as a traditional expression of joy and celebration. Over time, its infectious rhythm and cultural significance led to its adoption across the wider region, eventually becoming the representative folk dance of Bundelkhand. It is now performed on various auspicious occasions, reflecting the shared heritage and festive spirit of the local population.

50. (C) A pair of small hand cymbals used to keep rhythm in devotional and folk songs.
The Manjeera is a common and essential instrument in the folk music of Madhya Pradesh. It consists of a pair of small, metallic hand cymbals that are struck together to produce a high-pitched rhythmic sound. Used widely in devotional Bhajans and various folk songs, the Manjeera helps maintain the tempo and adds a bright acoustic layer to the musical performance.

51. (D) Lokrang Festival
The Madhya Pradesh government organizes the Lokrang Festival every year in Bhopal to coincide with Republic Day celebrations. This festival is specifically designed to promote and showcase the state's immense wealth of folk and tribal culture. It provides a national platform for traditional artists to perform, ensuring that these regional heritage forms receive public recognition and institutional support.

52. (D) Alha
Sohar, Vivah Geet, and Banna-Banni are all genres of folk music typically sung by women during domestic and family-oriented ceremonies like births and weddings. In contrast, the Alha is a heroic ballad tradition focused on martial valor and historical battles. It is traditionally performed by male bards in public gatherings, making it an exception to the female-dominated domestic singing traditions.

53. (C) Garba
Nirguni Bhajan, Sanja Geet, and Heed are all traditional folk singing styles with deep roots in the regional cultures of Madhya Pradesh, such as Malwa and Nimar. Garba, while popular in the western districts of the state due to proximity, is fundamentally a traditional folk dance from the neighboring state of Gujarat. This makes Garba the odd one out among the singing styles.

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ANSWERS

1. (D) P-2, Q-1, R-4, S-3
Folk dances in Madhya Pradesh reflect distinct regional and tribal identities. Tribal groups like Gonds and Baigas perform the Karma dance during harvest festivals. In Bundelkhand, the Rai dance celebrates joyful occasions such as births. Jhumar serves as a collective women's dance across rural gatherings, while the Matki dance remains a prominent feature of Malwa's wedding celebrations and festivals.

2. (A) I, III, and IV only
Bundeli culture is renowned for its rich oral epic traditions, specifically the heroic Alha Khand. Geographically situated Nimadi incorporates linguistic elements from neighboring Gujarati and Marathi due to trade and proximity. Bagheli folk literature preserves vital agricultural wisdom through extensive proverbs. These traditions primarily thrive through oral transmission across generations, highlighting the vibrant linguistic diversity and deep-rooted agrarian connections.

3. (C) P-4, Q-3, R-2, S-1
Traditional musical instruments are categorized by their sound production methods. The Dholak belongs to the Avanaddha group as a membrane percussion instrument. Manjeera is a Ghana or solid percussion instrument used for keeping rhythm. The Chikara represents the Tat or stringed category, commonly used in folk melodies. Finally, the Bansuri is a Sushir or wind instrument essential for various performances.

4. (A) 1, 3, 2
The linguistic landscape of Madhya Pradesh shifts significantly from west to east across its vast territory. Malwi is the dominant dialect in the western plateau region, including districts like Ujjain and Indore. Moving towards the central and northern areas, Bundeli becomes the primary language of communication. In the easternmost districts like Rewa and Sidhi, Bagheli prevails, reflecting geographical transitions.

5. (B) III only
The Alha singing tradition is a cornerstone of Bundelkhand's cultural identity, narrating the martial valor of legendary heroes Alha and Udal. These energetic performances traditionally take place during the monsoon months to inspire audiences. While the tradition has widespread popularity across northern India, it is specifically rooted in the Bundelkhand region rather than the western Malwa plateau or southern districts.

6. (B) Tribal culture relies on animism and clan totems, while non-tribal culture aligns with agrarian caste traditions.
Cultural expressions in central India diverge based on community roots and spiritual beliefs. Tribal folk culture is deeply intertwined with animistic practices, forest-based rituals, and ancestral clan totems. Conversely, non-tribal folk traditions are largely shaped by agrarian cycles, village caste structures, and standard religious festivities. Both groups maintain rich oral legacies, though their primary inspirations and social frameworks differ significantly.

7. (B) P-4, Q-1, R-2, S-3
Regional folk arts define the unique heritage of Madhya Pradesh's distinct zones. The Matki dance is a signature performance from the Malwa plateau, while Swang theatre provides satirical entertainment in Bundelkhand. Baghelkhand is famous for its emotional Biraha singing tradition. In the Nimar region, the Kathi dance serves as a major devotional expression, showcasing the state's diverse cultural geography.

8. (B) I, II, and IV only
Maach is a celebrated folk theatre tradition originating from the Ujjain region of Malwa. The name refers to the elevated wooden stage where performances occur. Its narratives typically draw from historical legends and mythological stories to engage rural audiences. Unlike prose-heavy dramas, Maach relies on musical dialogues and rhythmic verses, making it a distinctive and highly melodic form of regional storytelling.

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63. (D) Statement I is incorrect but Statement II is correct.
Folk painting in Madhya Pradesh is a widespread tradition practiced by both tribal and non-tribal communities. While tribal groups like the Bhils and Gonds are famous for their wall art, non-tribal rural communities also have rich traditions. For instance, women in various regions create intricate Mandana floor and wall paintings during festivals like Diwali, showcasing a shared passion for domestic aesthetic expression.

64. (A) Both Statement I and Statement II are correct and highlight the dual impact of tourism.
Tourism has a complex, dual impact on folk culture. On one hand, it can lead to commercialization, where traditions are simplified or altered for mass appeal, potentially diluting their authenticity. On the other hand, tourism provides essential economic support for traditional artisans and performers. This financial incentive often encourages practitioners to continue their crafts, which might otherwise be abandoned due to modernization.

65. (A) Sant Singaji
Sant Singaji is a highly revered 16th-century folk saint and poet from the Nimar region. Often referred to as the 'Kabir of Nimar', his compositions focus on Nirguna Bhakti and social equality, much like the famous saint Kabir. His poems and songs remain a vital part of the local oral tradition, significantly influencing the spiritual and literary landscape of southwestern Madhya Pradesh.

66. (A) Nimar
Gangaur is a major cultural festival celebrated with great enthusiasm in the Nimar region. Dedicated to Goddess Parvati, the festival involves elaborate rituals, traditional folk songs, and dances performed by women. It celebrates marital bliss and the arrival of spring. While celebrated in parts of Malwa too, its cultural density and specific traditional expressions are most prominent within the Nimar region's folk calendar.

67. (C) Sanja
Sanja is a distinctive folk painting tradition found in the Malwa region. During the sixteen days of Pitru Paksha leading up to Navratri, unmarried girls decorate the outer walls of their homes with motifs made from cow dung and flowers. This ritualistic art form is accompanied by specific Sanja songs, serving as a communal tradition aimed at seeking good husbands and ensuring family well-being.

68. (B) By infusing standardized Hindi with rich regional vocabulary, idiomatic expressions, and folk motifs.
Regional dialects like Bundeli and Malwi have played a crucial role in enriching the broader Hindi literary tradition. By providing a vast array of unique vocabulary, colorful idioms, and traditional folk motifs, these dialects have added depth and texture to standard Hindi. Many prominent Hindi writers draw inspiration from these regional roots, ensuring that the diversity of central India is represented.

69. (A) Constructing smart city IT parks
Government initiatives to promote folk culture include organizing the Lokrang Festival, publishing the 'Choumasa' magazine dedicated to tribal arts, and establishing the Adivasi Lok Kala Academy. These efforts focus on documentation and public performance. In contrast, constructing smart city IT parks is an urban infrastructure and economic development project that has no direct relation to the preservation or promotion of traditional folk heritage.

70. (C) Distill generations of agrarian, social, and moral experience into memorable phrases.
Proverbs, known as Lokoktiyan, serve as a repository of collective wisdom in Madhya Pradesh's folk traditions. They distill centuries of experience related to farming, social interactions, and moral conduct into concise, memorable phrases. These proverbs are used in daily conversation to offer advice, warn of consequences, or explain complex social dynamics, reflecting the practical intelligence of the rural population.

71. (A) It reflects the rustic charm, feudal valor, and strong devotional currents of the region.
Bundeli folk literature is characterized by a unique blend of themes that mirror the region's history and social life. It frequently features the rustic charm of village life, narratives of feudal valor and martial bravery, and deep devotional

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18. (A) P-1, Q-2, R-4, S-3
Folk tales across Madhya Pradesh reflect regional environments and social values. Malwi tales often focus on agricultural life and humor. Bundeli narratives emphasize bravery and feudal valor. Bagheli stories frequently incorporate local magic and river dynamics. Tribal folk tales are deeply rooted in mythological origins and forest spirits, showcasing the intimate connection between these indigenous communities and their natural surroundings.

19. (B) Both A and R are true but R is not the correct explanation of A.
Digital media presents a complex challenge to folk culture, as younger generations often shift their attention toward globalized content. Simultaneously, these digital platforms offer powerful tools for documenting and sharing traditional art forms with a worldwide audience. While both statements are factually accurate, the availability of digital documentation does not explain why folk culture faces preservation challenges in the modern era.

20. (B) III only
Gond art is a vibrant tradition that transitioned from mud walls to contemporary mediums like paper and canvas through pioneers like Jangarh Singh Shyam. While it began with natural pigments, modern versions utilize a wide array of bright colors. The style is defined by intricate patterns of dots and dashes, which fill the subjects with unique textures and rhythmic visual energy.

21. (C) Narmada
The Nimar cultural region is geographically defined by its location within the fertile Narmada River valley. This river plays a central role in the region's agricultural practices, spiritual life, and folk traditions. The proximity to the Narmada has shaped the unique identity of Nimar, distinguishing its customs and dialects from those found in the plateau regions of Malwa or Bundelkhand.

22. (B) P-2, Q-3, R-4, S-1
Madhya Pradesh's cultural landscape is enriched by significant figures and events. Isuri is a legendary Bundeli folk poet known for his 'Phag' compositions. Lokrang is a prominent cultural festival held annually in Bhopal. Jangarh Singh Shyam pioneered the modern Gond art movement. Sant Singaji remains a highly revered folk saint and poet from the Nimar region, influencing local spirituality.

23. (A) I and II only
The Malwa region's folk culture is deeply rooted in an agrarian lifestyle, with many traditions following seasonal cycles. Maach is the most celebrated folk theatre originating from this area. While the region has many dances, Badhai is specifically associated with the Bundelkhand region. Malwa's traditions instead feature dances like Matki, which are performed during weddings and various festive social gatherings.

24. (B) Malwa, Bundelkhand, Baghelkhand
Mapping the state from west to east reveals a clear progression of cultural zones. Malwa occupies the western plateau, characterized by its unique dialect and agrarian traditions. Moving eastward, Bundelkhand covers the north-central area with its heroic ballads and distinct architecture. Finally, Baghelkhand is situated in the easternmost part of the state, rounding out the diverse geographical and cultural sequence.

25. (B) I, II, IV, and V
Folk instruments in Madhya Pradesh are typically crafted from local natural materials like wood, clay, and animal skin. The Dholak is a membrane-based Avanaddha instrument, while Manjeera is a solid percussion Ghana instrument. Timki is a common rhythmic accompaniment for traditional dances. Unlike these, the Bansuri is classified as a wind instrument, rather than a stringed instrument, in musical taxonomy.

26. (D) P-4, Q-2, R-1, S-3
Cultural elements are closely tied to specific regions and communities. The Badhai dance is a hallmark of Bundelkhand celebrations. Gond art originated within the tribal communities of the Mahakoshal region. Phulpati is a traditional dance performed in Malwa, particularly by unmarried girls. Nimadi folk traditions are the defining cultural characteristics of the Nimar region, reflecting the state's wide artistic diversity.

27. (C) 2, 3, 1
Musical instruments are categorized based on their structural complexity and sound production.

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80. (D) Jagnik - Composing the Alha Khand
Each of these figures made a significant contribution to the state's folk heritage. Jagnik is credited with composing the Alha Khand, the legendary epic of Bundelkhand. Sant Singaji was a saint-poet of Nimar. Isuri is famous for Bundeli Phags, and Jangarh Singh Shyam was a pioneer of modern Gond art. Therefore, the pairing of Jagnik with the Alha Khand is the only correct contribution listed.

81. (C) Phag - Holi
Seasonal folk songs are traditionally associated with specific festivals in Madhya Pradesh. Phag consists of joyous and rhythmic songs performed specifically during the Holi festival to celebrate the arrival of spring. Kajri is a monsoon song, and Alha can be sung year-round but is popular in the rainy season. The pairing of Phag with Holi correctly identifies a major seasonal cultural tradition.

82. (A) Humor and sharp wit
Folk tales from the Malwa region are known for their clever use of humor and sharp wit. These stories often feature relatable characters who use their intelligence to navigate social challenges or poke fun at authority figures. This comedic approach serves as an effective tool for social commentary, allowing the community to address complex issues through lighthearted and engaging oral narratives.

83. (D) Malwi has no written literature and is entirely extinct.
Bundeli, Bagheli, and Nimadi all possess rich literary traditions, featuring heroic poetry, devotional themes, and the works of local saints. Similarly, Malwi has a vibrant oral and written literary presence, including folk songs, theatrical scripts for Maach, and the verses of Sant Kabir. Claiming that Malwi has no literature or is extinct is factually incorrect, as it remains a living and culturally active dialect.

84. (C) Tribal and folk arts, literature, and culture.
'Choumasa' is a prestigious quarterly magazine published by the Madhya Pradesh Adivasi Lok Kala Academy. Its primary focus is the documentation, research, and promotion of the state's diverse tribal and folk arts, literature, and cultural traditions. The magazine provides a platform for scholars and artists to explore the rich heritage of central India, ensuring these oral and visual traditions are preserved.

85. (C) Prahlad Singh Tipanya
Prahlad Singh Tipanya has played a crucial role in bringing the folk music of Madhya Pradesh, specifically the Kabir Bhajans of Malwa, to a national and international audience. His powerful voice and authentic performance style have popularized traditional spiritual music. While others like Teejan Bai are famous for Pandavani from Chhattisgarh, Tipanya remains the key contemporary figure for Malwa's traditional musical heritage.

86. (B) The triumph of rural wisdom, moral lessons, and interactions with nature/deities.
Folk tales, or Lok Kathayen, in Madhya Pradesh frequently revolve around themes that resonate with rural life. Common narratives involve the triumph of a clever protagonist through practical wisdom, the delivery of moral lessons, and stories about interactions with local deities or forest spirits. These themes reflect the community's values, their intimate relationship with nature, and their traditional understanding of the world.

87. (B) Bundelkhand and surrounding regional folk traditions
While the Khajuraho Dance Festival is primarily a showcase for Indian classical dance forms, it also provides a platform for the folk traditions of the surrounding Bundelkhand region. This inclusion allows visitors to appreciate the cultural context of the historical site. Folk performances like the Rai dance often complement the classical recitals, highlighting the rich artistic diversity of the local area.

88. (B) They serve as an oral tradition for cognitive development, entertainment, and passing time during communal gatherings.
Riddles, known as Paheliyan, are a popular oral tradition in the rural culture of Madhya Pradesh. They are used during communal gatherings to entertain people and challenge their thinking. Beyond simple amusement, riddles play a role in cognitive development and the passing on of cultural knowledge. They reflect the sharp wit and observational skills of the rural community, using everyday objects and scenarios.

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exploits and bravery have been immortalized in local folk memory through songs, tales, and epic poems. These narratives form a significant part of the Bundeli cultural identity, celebrating a hero who protected the land and its people during a time of conflict.

124. (B) It brings together folk and tribal artists from across the state and country to a single platform in Bhopal, promoting cross-cultural appreciation.
The Lokrang Festival is significant because it provides a prestigious and large-scale platform for folk and tribal artists to showcase their heritage. By bringing diverse groups together in the state capital, it encourages cross-cultural appreciation and national recognition of regional arts. This festival plays a key role in the preservation and promotion of intangible heritage by ensuring it remains a living, public celebration.

125. (D) Interstellar travel and futuristic science
Folk tales in Madhya Pradesh traditionally focus on themes that are familiar to the rural and tribal communities. These include origin myths, stories of heroic historical figures, and the exploits of witty characters who outsmart the powerful. Futuristic science and interstellar travel are not part of traditional oral lore, as these tales are grounded in the natural world, local history, and long-standing social values.

126. (D) Nimar
Gammat is a traditional form of folk theatre that is primarily associated with the Nimar region. It is characterized by its humorous and satirical content, often using local dialects to address social issues or tell popular stories. Like other regional theatre forms, Gammat serves as both entertainment and a medium for community communication, reflecting the distinct cultural spirit and linguistic nuances of southwestern Madhya Pradesh.

127. (C) Joyous, rhythmic songs sung during the Holi festival.
In Bundelkhand folk literature, the term 'Phag' refers to a specific genre of songs performed during the Holi festival. These are joyous, upbeat, and rhythmic compositions that celebrate the arrival of spring and the playful spirit of the festival. Phag songs, often accompanied by traditional percussion, are a vital part of the region's seasonal oral heritage and communal celebration.

128. (A) Nautanki is heavily melodramatic and popular in the Bundelkhand/Gird region, whereas Maach is deeply rooted in Malwa's distinct musical tradition.
Nautanki and Maach are distinct theatre traditions. Nautanki is known for its highly melodramatic plots and high-pitched singing, and it is most popular in the northern districts. Maach, on the other hand, is a specific product of the Malwa plateau with its own unique musical structure and elevated stage. Each form reflects the aesthetic preferences and cultural background of its respective region within the state.

129. (D) Highlighting tribal development, culture, and folk literature.
'Vanya' is a publication by the Madhya Pradesh government that focuses on the lives and heritage of the state's tribal communities. Its primary goal is to highlight tribal development initiatives while documenting their unique culture, arts, and folk literature. By providing a dedicated space for tribal voices and research, Vanya helps ensure that these communities' contributions to the state's identity are recognized.

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130. (B) By bringing entire communities together for collective rituals, festivals, and performances regardless of social hierarchy.
Folk culture acts as a 'social glue' in rural Madhya Pradesh by providing opportunities for collective participation. During festivals, rituals, and folk performances, members of different social groups often come together to celebrate shared traditions. These communal activities foster a sense of belonging and mutual identity, helping to maintain social cohesion and bridge gaps within the community through a shared love for regional heritage.

131. (B) Badhai expresses gratitude for births and marriages, while Rai is a social celebratory dance traditionally of the Bedia community.
Badhai and Rai are two iconic dances from Bundelkhand but serve different contexts. Badhai is specifically performed to express joy and gratitude during life events like weddings and the birth of a child. Rai, while also celebratory, has its roots in the Bedia community and is often

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98. (A) Bagh Print - A tribal textile art utilizing natural dyes.
Bagh Print is a world-renowned traditional textile art from the Dhar district of Madhya Pradesh. It involves hand-block printing using geometric and floral patterns with natural vegetable dyes. While it has historical roots, it is a living craft that provides a livelihood for many artisans. This makes it a significant cultural and economic artifact, representing the state's rich heritage of traditional craftsmanship.

99. (B) Eastern Hindi
The Bagheli dialect, spoken in the eastern parts of Madhya Pradesh like Rewa and Satna, belongs to the Eastern Hindi group of Indo-Aryan languages. This group also includes dialects like Awadhi and Chhattisgarhi. The classification is based on shared linguistic features and historical development, distinguishing Bagheli from Western Hindi dialects like Bundeli or the Rajasthani-influenced Malwi.

100. (C) Digitally recording and archiving the oral narratives of rural elders in Baghelkhand.
Preserving intangible cultural heritage involves protecting oral traditions and performing arts that are at risk of being lost. Digitally recording and archiving the stories, songs, and proverbs of rural elders is a priority because this knowledge is often not written down. This approach ensures that future generations can access and learn from the authentic cultural memory of regions like Baghelkhand.

101. (A) A competitive, question-and-answer style musical debate between two rival groups.
Kalgi-Turra is a unique folk singing style from the Nimar region, characterized by its competitive and philosophical nature. Two groups, representing different spiritual ideologies, engage in a musical debate through a series of questions and answers. This format requires great wit, poetic skill, and a deep understanding of local lore, making it a highly intellectually engaging form of traditional folk entertainment.

102. (A) Dholak and Nagada
The performance of the Alha Khand is known for its high energy and martial spirit. To create this atmosphere, the singing is traditionally accompanied by the powerful and rhythmic beats of the Dholak and Nagada. These percussion instruments provide the necessary drive and intensity that match the tales of bravery and historical battles narrated in the heroic Bundeli ballads.

103. (B) Mahakoshal / Gondwana regions
The Gendi dance, where performers move and dance on tall wooden stilts, is a notable tradition primarily seen in the tribal-dominated regions of Mahakoshal and Gondwana. This dance requires exceptional physical skill and balance. It is often performed during festive occasions and highlights the unique artistic expressions that have emerged from the interaction between tribal communities and their natural environment.

104. (D) A festival celebrating the sowing of crops, particularly wheat or barley, followed by folk singing.
Bhujaliya is a traditional festival celebrated in various parts of Madhya Pradesh, often marking the end of the monsoon. It revolves around the ritual of sowing wheat or barley seeds in small pots. Once the seedlings sprout, they are carried in a procession to a nearby water body and immersed. The festival involves communal folk singing and signifies hope for a prosperous agricultural season.

105. (C) It comprises oral traditions, performing arts, social practices, and traditional craftsmanship knowledge.
Intangible cultural heritage refers to the non-physical aspects of a community's heritage. In Madhya Pradesh, this includes oral traditions like dialects and folk tales, performing arts like Maach and Rai, social practices and festivals, and the knowledge required for traditional crafts. Unlike physical monuments or natural sites, this heritage lives within the people and is passed down through generations.

106. (B) Folk tales are often about ordinary people, animals, and moral lessons, while myths

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communities in the southern regions of the state, particularly near the border with Bastar. It is characterized by dancers wearing elaborate headgear featuring bison horns. The dance is an expression of tribal identity and is performed during major social and religious festivals, highlighting the rich cultural overlap in the state's southern districts.

141. (C) Makhanlal Chaturvedi
Jangarh Singh Shyam, Bhuri Bai, and Durga Bai Vyam are all celebrated figures specifically known for their contributions to tribal and folk visual arts, particularly Gond and Bhil painting. Makhanlal Chaturvedi, however, was a prominent mainstream Hindi poet, journalist, and freedom fighter. His artistic medium was formal written literature rather than traditional tribal or folk visual art, making him the odd one out in this list.

142. (D) Bedia Dholak and Timki
The traditional performance of the Rai dance in Bundelkhand is intrinsically linked to specific rhythmic instruments. The Bedia Dholak and the Timki are essential for providing the energetic and rapid beats that define the dance's pace. These percussion instruments guide the dancers' movements and create the festive atmosphere necessary for this iconic regional performance, showcasing the importance of traditional music in folk dance.

143. (C) Bagheli
Madhya Pradesh recognizes four major folk literary dialects: Bundeli, Malwi, Bagheli, and Nimadi. Each of these has a rich tradition of oral and written literature, including songs, tales, and poetry. While other dialects may be spoken near the borders, Bagheli is one of the central pillars of the state's linguistic and cultural identity, particularly in the eastern districts like Rewa and Sidhi.

144. (A) Alha
The Alha singing tradition is famous for its vigorous and energetic recitation of heroic deeds. The rhythmic and powerful delivery of the verses, combined with loud percussion, often induces a state of high enthusiasm in the audience. These ballads celebrate the martial valor of historical heroes, using a narrative style designed to inspire courage and commemorate the region's heritage of bravery and resilience.

145. (C) Synthesizer
Traditional folk music in Madhya Pradesh relies on instruments crafted from natural, locally available materials. The Mandal, Timki, and Chikara are all examples of traditional percussion and stringed instruments used in various regional performances. A synthesizer, being a modern electronic instrument, is not part of the traditional folk musical ensemble, although it may be used in contemporary or fusion adaptations of the music.

146. (B) It is a highly ritualistic wall painting of the Bhil and Bhilala tribes, traditionally depicting horses.
Pithora is a significant ritualistic art form practiced by the Bhil and Bhilala tribes in western Madhya Pradesh. It involves painting elaborate murals on the walls of homes, traditionally as a thanksgiving to the deity Pithora Dev. The central motif of these paintings is almost always the horse. The art form is considered sacred and is performed by specialized tribal artists known as Lakhindras.

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147. (A) Bundelkhand
In the Bundelkhand region, the Nagadi (a type of drum) and the Shehnai (a wind instrument) are essential components of almost all auspicious village functions. These instruments are played during weddings, religious festivals, and social celebrations to signify the importance and joy of the occasion. The combination of their distinct sounds is a hallmark of the traditional acoustic environment in the rural areas of Bundelkhand.

148. (A) Ujjain
To capture the most authentic and traditional Maach performance, a filmmaker should go to Ujjain. This city is the historical birthplace of Maach theatre and remains its primary cultural hub. In Ujjain, the performance is still deeply connected to local religious rituals and the Malwi dialect, providing the most original environment for understanding the art form's structure, musicality, and significance to the local community.

dialect, have had a profound and lasting impact on the religious and social consciousness of the Nimar region.

115. (D) Women of the household and community
In traditional rural society, women are the primary custodians of 'Vivah Geet' or marriage songs. These songs are passed down orally from one generation of women to the next. They are sung during the various stages of a wedding, from the application of turmeric to the final departure of the bride. This domestic participation ensures the continuity of the musical tradition within the family and community.

116. (D) Malwa
The Gambhira folk song style is predominantly associated with the Malwa cultural region. It is often performed by men and involves a mix of singing and storytelling. The songs frequently touch upon social issues and moral themes, reflecting the observational wit and community-focused nature of Malwa's folk traditions. Along with Maach and various seasonal songs, Gambhira contributes to the region's rich oral musical heritage.

117. (D) Cause: The agrarian lifestyle of Malwa. Effect: Folk festivals heavily tied to the agricultural calendar, such as Hareli.
The agrarian lifestyle of Malwa directly influences the region's cultural celebrations. Many folk festivals, such as Hariyali Amavasya, are timed to coincide with important agricultural events like the beginning of the sowing season or harvest. This clear cause-and-effect relationship shows how the community's primary livelihood and relationship with the land shape their religious rituals, social gatherings, and overall cultural calendar.

118. (D) Rai
Maach, Matki, and Sanja are all traditional folk art forms that originated in and are primarily associated with the Malwa region. Maach is theatre, Matki is a dance, and Sanja is a painting tradition. Rai, however, is the iconic folk dance of the Bundelkhand region. This difference in regional origin makes Rai the odd one out among the listed cultural elements of Madhya Pradesh.

119. (A) Malwi
Malwi is a prominent dialect spoken in western Madhya Pradesh. Linguistically, it is considered a transitional dialect that bridges Rajasthani and Hindi. Due to its location on the Malwa plateau adjacent to Rajasthan, the dialect incorporates many features of Rajasthani languages while remaining part of the broader Hindi linguistic family. This unique blend reflects the historical and geographical connections between the two regions.

120. (A) It represents the classic triumph of divine trickery over uncontrolled boon-granted power.
The Bhasmasur myth is a popular theme in regional folk performances. It tells the story of a demon who gained the power to turn anyone to ash, only to be tricked by Lord Vishnu in the form of the dancer Mohini. The performance highlights the triumph of divine wisdom over destructive power, serving as a moral lesson and a dramatic spectacle for the rural audience.

121. (A) It is strictly a solo performance by the village headman.
The Karma dance is a communal tradition, not a solo performance. It is performed by both men and women, who often form concentric circles or facing rows to dance in a synchronized rhythmic pattern. Performed during the autumn season, dancers carry a branch of the sacred Karma tree. It is a shared ritual that emphasizes community participation rather than an individual display of authority.

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122. (D) Everyday agricultural activities, animal behavior, and rural family dynamics.
Folk idioms (Muhavare) in Madhya Pradesh are deeply rooted in the daily lives of the rural population. Most of these expressions are derived from common agricultural tasks, the observed behavior of domestic and wild animals, and typical family or village interactions. These idioms provide a colorful and practical way to convey complex ideas, reflecting the lived experience and community-based wisdom of the region.

123. (D) Bundelkhand
Maharaja Chhatrasal is a legendary historical figure in the Bundelkhand region, known for his resistance against the Mughal Empire. His

89. (B) Adivasi Lok Kala Evam Boli Vikas Academy
The Adivasi Lok Kala Evam Boli Vikas Academy is the primary government body responsible for the documentation and promotion of tribal and folk arts in Madhya Pradesh. This institution works to preserve traditional dialects, performing arts, and visual crafts through various festivals, publications, and research projects. It plays a vital role in ensuring that the state's rich intangible heritage is officially recognized and supported.

90. (A) Alha Khand (Parmal Raso)
The Alha Khand, also known as Parmal Raso, is a classic Hindi literary epic that is fundamentally based on the Bundeli folk narrative of Alha and Udal. Composed by Jagnik, it captures the martial history and heroic spirit of the Bundelkhand region. This epic has transitioned from a purely oral folk tradition to a significant work in the broader Hindi literary canon.

91. (B) A floor and wall painting tradition practiced by women, especially on festivals like Diwali.
Mandana is a traditional floor and wall painting art form found in various parts of Madhya Pradesh, particularly in the Malwa and Nimar regions. It is practiced by women to decorate their homes during auspicious festivals like Diwali and for various social ceremonies. Using simple materials like red clay and white chalk, Mandana motifs symbolize prosperity and are an essential part of rural aesthetics.

92. (C) It is a women-centric festival celebrating monsoon, marital bliss, and involves swing-riding and specific folk songs.
Teej is a significant festival in the folk traditions of Madhya Pradesh, celebrated primarily by women. It marks the arrival of the monsoon season and is a celebration of marital bliss and devotion. The festival is characterized by women dressing in vibrant clothes, riding swings, and singing specific folk songs. It serves as a time for community bonding and the expression of shared cultural values.

93. (C) It is heavily influenced by the martial arts of the Marathas.
The Kathi dance is a devotional tradition indigenous to the Nimar region, often starting on Dev Prabodhini Ekadashi. Performers wear colorful costumes and carry bamboo sticks, but the dance is primarily a spiritual offering rather than a martial arts display. While Nimar has historical ties to various empires, the Kathi dance itself is not characterized by Maratha martial arts influences.

94. (D) Statement I is incorrect but Statement II is correct.
Standardized education in Madhya Pradesh typically prioritizes standard Hindi or English, often excluding local dialects and folk literature from the mainstream curriculum. This lack of integration is a major challenge for the preservation of regional literary traditions. While some efforts are made, the modern system generally does not provide substantial space for the formal study of local oral and folk heritage in primary schools.

95. (B) Literature created by the people, encompassing oral songs, tales, proverbs, and ballads.
In the context of Madhya Pradesh, 'Lok Sahitya' or folk literature refers to the vast body of artistic work created and maintained by the common people. This includes oral traditions like seasonal songs, historical ballads, local myths, folk tales, and proverbs. Unlike formal written literature, Lok Sahitya is primarily transmitted through spoken word and collective memory, reflecting the lived experiences and values of the community.

96. (B) Gendi - Wooden stilts
Many folk dances in Madhya Pradesh utilize specific props that define their performance style. The Gendi dance is characterized by performers dancing on tall wooden stilts. This tradition, found in tribal and some rural areas, requires great balance and skill. Other pairings, like Matki with bamboo sticks or Rai with swords, are incorrect as Matki uses earthen pots and Rai is primarily a rhythmic dance.

97. (D) Wall motifs created using cow dung and flowers by unmarried girls during the Pitru Paksha.
The tradition of Sanja (or Sujata) in Malwa is a ritualistic art form practiced by unmarried girls. During the sixteen days of Pitru Paksha, they create intricate motifs on the outer walls of their homes using cow dung and fresh flowers. This daily activity is accompanied by specific songs

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performed at fairs and larger social gatherings. Both highlight the vibrant and rhythmic nature of traditional Bundeli folk performance.

132. (D) Statement I is incorrect but Statement II is correct.
The folk culture of Madhya Pradesh is far from homogenous; it is incredibly diverse across different regions. This diversity is driven by the state's varied geography, which includes fertile river valleys, expansive plateaus, and forested mountains. These different environments have fostered distinct regional sub-cultures, such as those in Malwa, Bundelkhand, and Nimar, each with its own unique dialects, musical styles, and traditional art forms.

133. (A) Malwa
The narrative of 'Dhola-Maru', a legendary romance from Rajasthan, has a significant influence on the folk songs and stories of the neighboring Malwa region. Due to geographic proximity and historical connections, Malwa has adopted and adapted this tale into its own oral tradition. The story of Dhola and Maru is sung with local melodic variations, demonstrating the fluid exchange of cultural narratives across regional borders.

134. (C) Increased rural-to-urban migration and the dominance of standard Hindi/English in digital media and education.
The dilution of regional dialects like Nimadi among the youth is primarily caused by modern social shifts. Increased migration from rural to urban areas for work and education leads to the adoption of standard Hindi or English. Additionally, the dominance of these languages in popular digital media and the formal education system means that younger generations have fewer opportunities and incentives to use their ancestral dialect.

135. (C) Ensuring the art form is transmitted within its traditional community context while providing economic dignity to the practitioners.
UNESCO's framework for preserving intangible heritage emphasizes the importance of community-based transmission. The most effective approach is to ensure that folk traditions are passed down within their original social context while ensuring that the artists can live with economic dignity. This keeps the tradition alive as a meaningful part of the community's lifestyle rather than just a staged performance for external audiences.

136. (A) Baghelkhand
The 'Aheer' or 'Ahirai' dance is a vibrant folk tradition primarily associated with the Baghelkhand region. Traditionally performed by the Ahir (cowherd) community, it is an energetic dance often seen during festivals like Diwali and at weddings. The performance involves rhythmic footwork and is accompanied by instruments like the Dholak and flute, reflecting the pastoral roots and festive spirit of the local community.

137. (B) Phag - Monsoon sowing
Phag is a festive folk song tradition performed during the spring season to celebrate the Holi festival. It is not associated with monsoon sowing. Sohar correctly relates to childbirth, and Vivah Geet are sung at weddings. The influence of Garba and Dandiya is indeed seen during Navratri in western Madhya Pradesh. The pairing of Phag with monsoon sowing is therefore incorrect in the provided list.

138. (B) Bundeli
The poet Jagnik was a significant figure in the development of Bundeli folk literature. He is famously credited with composing the 'Alha Khand', which narrating the heroic exploits of the warriors Alha and Udal. His work transformed historical events and local legends into powerful rhythmic verses that became a cornerstone of the Bundeli oral tradition, inspiring martial valor and regional pride for centuries.

139. (B) Ram Sahay Pandey
Ram Sahay Pandey was awarded the Padma Shri for his exceptional contributions to the promotion and preservation of the 'Rai' dance of Bundelkhand. Through his dedication, he helped bring this traditional folk art form to the national stage and worked to improve the social status of its practitioners. His efforts have been instrumental in ensuring that the Rai dance is recognized as a prestigious cultural heritage.

140. (D) Southern Mahakoshal / Bastar proximity
The Gaur dance is a spectacular tribal folk performance traditionally associated with the

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primarily deal with deities and the creation of the world.
Folk tales and myths serve different purposes in the oral tradition. Folk tales (Lok Kathayen) typically focus on the adventures of ordinary humans or clever animals, often delivering practical moral lessons. In contrast, myths deal with the supernatural, including the origins of the world and the deeds of deities. Both are essential parts of the state's cultural fabric, but they operate within different narrative spheres.

107. (A) Because oral traditions are vulnerable to permanent loss when practitioners pass away without passing on the knowledge.
Documentation of folk culture is a priority because oral traditions are inherently fragile. Unlike written texts or physical monuments, these arts exist only in the memory and skills of the practitioners. If the knowledge is not recorded or passed on to younger generations, it can vanish forever when the elders pass away. Systematic documentation ensures that these unique cultural expressions are preserved for the future.

108. (A) Baghelkhand
Ahirai and Dadar are traditional folk performances primarily found in the Baghelkhand region of eastern Madhya Pradesh. Ahirai is a dance often associated with the Ahir community, performed during weddings and festivals. Dadar is a rhythmic musical style that accompanies various celebrations. These forms reflect the specific social structures and festive traditions that define the cultural identity of the Baghelkhandi people.

109. (D) It is a delicate string instrument played with a bow.
The Mandal is a significant percussion instrument in the folk music of Madhya Pradesh, especially in tribal and Nimar regions. It is a large, two-faced drum made of clay or wood and covered with skin, providing a deep, resonant bass rhythm for community dances. Claiming that the Mandal is a delicate string instrument played with a bow is entirely incorrect, as it is fundamentally a drum.

110. (D) Statement I is incorrect but Statement II is correct.
Folk traditions in Madhya Pradesh do not exist in complete isolation. Cultural exchange is a natural process, especially at regional borders where different communities interact. For example, the areas between Bundelkhand and Baghelkhand often show a blending of linguistic and musical elements. This interaction creates transitional zones where traditions from both regions are shared, contradicting the idea that these cultures are strictly isolated.

111. (D) Kalgi-Turra
Pithora, Sanja, and Mandana are all forms of traditional visual art, specifically painting. Pithora is tribal wall art, while Sanja and Mandana are folk painting traditions practiced on walls and floors. Kalgi-Turra, however, is a performing art form—a musical and poetic debate style from the Nimar region. This difference in the primary artistic medium makes Kalgi-Turra the odd one out in this group.

112. (B) The lack of patronage and the overwhelming influence of modern cinema and television.
The decline of traditional Swang theatre is primarily due to a lack of patronage and the rise of modern entertainment. As audiences in rural areas gain more access to cinema, television, and digital media, the demand for live folk theatre has decreased. Without enough financial support or a large enough audience, many traditional troupes are unable to continue, leading to the gradual marginalization of the art.

113. (C) The Gondwana Kingdom (e.g., Rani Durgavati)
The legacy of the Gondwana kingdom, particularly figures like Rani Durgavati, is a major theme in the folk tales of the Mahakoshal region. These stories celebrate the bravery and administrative skills of the Gond rulers. The historical memory of this powerful indigenous empire has been preserved through oral narratives, songs, and local legends, forming a core part of the region's cultural identity and pride.

114. (B) Nirguna Bhakti (formless devotion), social equality, and moral living.
The compositions of the Nimadi folk saint Sant Singaji are centered on the philosophy of Nirguna Bhakti, which emphasizes devotion to a formless god. His poems also advocate for social equality and moral conduct in everyday life. These spiritual messages, delivered in the local

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149. (D) Statement I is incorrect but Statement II is correct.
Gond art has successfully moved beyond its roots as an obscure folk tradition. Through the work of artists from the Pardhan Gond community, such as Jangarh Singh Shyam and his successors, the style has gained significant acclaim in contemporary fine art galleries worldwide. These artists have successfully commercialized their work on canvas and paper, demonstrating that traditional tribal motifs can find a prestigious place in the global art market.

150. (B) Chanderi weaving - Bundelkhand border region
Chanderi weaving is a world-famous textile tradition located in the town of Chanderi, which sits on the border of the Bundelkhand and Malwa regions. Known for its delicate texture and intricate zari work, Chanderi fabric is a significant cultural and economic artifact. While Bagh print is from Dhar (Malwa) and zari work is prominent in Bhopal, Chanderi remains the most accurate regional pairing in this list.

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